

The Missionary Intelligencer.

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Two Hundred Thousand in September.

ABOUT one-third of the income of the Foreign Society is now received during the month of September.

Last year the receipts for that month were \$149,000. They should reach \$200,000 this year during this month. The following are some of the reasons:

1. Our people are able to give it. We are a rich people, and growing richer every time the watch ticks.

2. Money is most urgently needed to wipe out an embarrassing debt and to meet the regular monthly payments of the workers. Ten new missionaries go out this month.

3. This amount will insure the reaching of \$500,000 this year. That would mark a new epoch in our history.

4. It will give our people a new sense of their power and usefulness. They would probably never give less again.

5. It will prove a blessing to all our work—local, national and international. Every church among us would feel the uplift over such a great victory.

6. It will prove an emphatic interpretation of our plea to the world—the union of the people of God that the world may be evangelized.

Financial Exhibit.

The following is the financial exhibit for the first ten months of the current missionary year:

	1915	1916	Gain
Contributions from Churches.....	\$3,237	\$3,836	\$599
Contributions from Sunday-schools...	3,936	3,920	*16
Contributions from C. E. Societies....	475	965	490
Contributions from Individuals.....	1,072	876	*196
Amounts.....	\$254,801.73	\$262,224.22	\$7,422.49

Comparing the receipts from different sources shows the following:

	1915	1916	Gain
Churches.....	\$88,358.30	\$105,607.57	\$17,249.27
Sunday-schools.....	83,033.59	82,311.02	*722.57
Christian Endeavor Societies.....	3,759.97	6,555.08	2,795.11
Individuals and Million Dollar Campaign Fund.....	39,508.59	35,090.29	*4,418.30
Miscellaneous.....	6,156.39	6,722.01	565.62
Annuities.....	31,491.24	22,908.00	*8,583.24
Bequests.....	2,493.65	3,030.25	536.60

* Loss.

Gain in regular receipts, \$15,469.13; loss in annuities, \$8,583.24; gain in bequests, \$536.60.

Let us see to it that the receipts during September run up to \$200,000, and insure \$500,000 income for the year. Please be prompt in sending offerings. Forward to F. M. Rains, Secretary, Box 884, Cincinnati, and he will return a proper receipt.

For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith toward God has spread abroad so that we need not to speak anything.—I. Thess. 1:8.

Consecrated money usually results in systematic giving.

Many men are talking of *brotherhood*, the missionaries are exemplifying it.

The books of the Foreign Society close for the current missionary year September 30th.

All the friends should be very active during September to see that the very best possible missionary record is made.

The *MISSIONARY INTELLIGENCER* is a really great magazine. I know no missionary magazine that is its peer.—P. H. Duncan, Latonia, Ky.

The Living-link relationship is proving a great help to our Sunday-school, as well as to the church.—Fenton A. Allen, Miss. Treas., Boyle Heights, Los Angeles, Cal.

The Christian Endeavor Societies have made a great record for the year. Let every tarry Society come forward with an offering now.

The church at Evansville, Ind., Wm. E. Sweeney minister, will in the future support J. B. Daugherty in the Philippine Islands as their Living-link.

Mrs. Sarah Young, San Jose, California, passed to her reward in July last. She was a Life Director of the Foreign Society, and one of its annuitants.

Secretary Bert Wilson has pushed forward the work of the Foreign Society in the West in a very encouraging way during the past year. He is a hard worker.

Man earthy of the earth, an hungered feeds
 On earth's dark poison tree,
 Wild gourds and deadly roots and bitter
 weeds;
And as his food is he.

And hungry souls there are, that find and eat
 God's manna day by day—
 And glad they are, their life is fresh and
 sweet,
For as their food are they.

The Foreign Society has recently received \$100 from the estate of the late Mrs. Margaret A. Sinclair, of Woodstock, Ontario, Canada. Every disciple should remember this cause in his last will and testament.

A few days ago a friend in Kansas gave \$7,200 to the Foreign Society on the Annuity Plan. It gives him pleasure to take this step. The money will do good and he will enjoy a certain income during life.

"The Native Races Anti-Liquor Traffic Committee" was organized in New York City June 28. Our people are represented by Peter Ainslie, of Baltimore, and Finis Idleman, of New York City.

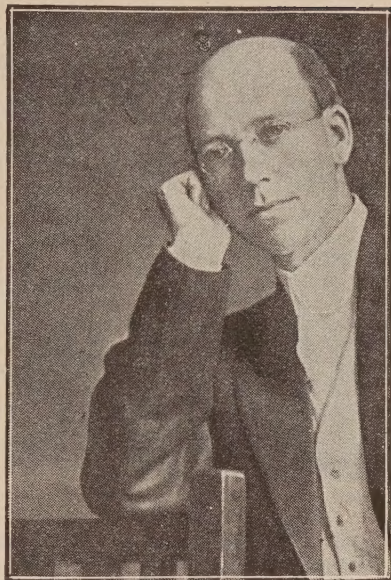
The Hobart, Okla., church and Sunday-school, Sumner T. Martin, minister, more than doubled their offerings for Foreign Missions this year over last year. The presence of a live missionary pastor always tells.

If your congregation has not sent its full Apportionment for Foreign Missions, will you not see that it does so before September 30th? If your Sunday-school has not sent its Children's Day offering, please attend to it at once.

If you have it in your heart to make an Annuity gift to the Foreign Society, why not attend to it before September 30th? Send a check for the amount you can give and a properly executed Annuity bond will be returned promptly.

It would be well if every church in the brotherhood were represented in the National Convention, Des Moines, October 9-15. Every preacher should plan to be there. It is always a great occasion. The reports will encourage and inspire. Let the churches see that their preachers are in attendance.

The Senior Secretary attended the annual Convention at Charlottetown, P. E. Island, July 6th to 9th. He was much pleased with the spirit of the brethren in that Province.



F. F. WALTERS,

Minister of the Wichita Falls, Texas, Christian Church. This growing enterprising church becomes a Living-link in the Foreign Society. This church has made great progress and it is to be congratulated upon this further advanced step.

They are planning to do more for missions. This Island was the childhood home of President A. McLean.

It is said that 21,000 Bibles and Testaments went down with the Japanese steamer, *Wsaka Maru*, recently torpedoed and sunk in the Mediterranean Sea. The books belonged to the British and Foreign Bible Society, and were assigned from London to various parts in the Far East.

One of our annuitants who has given more than once to the Annuity Fund, sending a check for \$200 for an additional contribution, says, "We are glad to have our money invested where we can help the Master's work." Those who once taste of the joys of the Annuity Fund want to keep it up. We are receiving a number of annuity gifts.

Mary Slessor, of Calibar, gave thirty-nine years of service as a missionary, and died last January at the age of sixty-six. The Governor General of Nigeria bore this testimony to her: "By her enthusiasm, self-sacrifice, and greatness of character she earned the devotion of thousands of natives among whom she worked, and the love and respect of all Europeans, irrespective of class or creed, with whom she came in contact."

It has been reported in some of the daily papers that Li Yuan Hung, President of the Chinese Republic, is a member of the Catholic Church. This is a mistake. He is not a member of any church, but is open-minded, and tolerant of Christianity. He has helped the missionaries, and has made a number of donations to Christian work in China.

It is hoped all of the Living-link churches will be very diligent to have all of the \$600 in the treasury of the Foreign Society before September 30th. We expect to publish a list of all the churches and Sunday-schools that reach this mark in the Annual Report of the Society. It is our aim to have the list as long as it is possible to make it.

H. C. Hobgood, Lotumbe, Africa, and Miss Tobitha L. Alderson, Harrodsburg, Ky., were married August 30th, at the last-named city, by Robert N. Simpson, the minister of the church. The church planned to make it a most joyous occasion. This is the home of Miss Alderson. This church will now support her as their Living-link.

Fred Paton, the son of John G. Paton, writes that one can always tell a Christian from a heathen by his personal appearance. "Even the countenances of the children show a change when the gospel has been at work. In the heathen villages the children are always in a state of fear and terror. But it is delightful to notice the fun and frolic of the children in the Christian villages."

The Bethel Sunday-school has been studying Missions "Little Journeys," and thirty of them have kept note books and are ready for their certificates. The work in our school has been a splendid success. Twenty-one of the thirty certificates goes to boys and girls in their teens and their teacher. Please send them as soon as possible.—Mrs. A. N. Rhodes, New Castle, Ind.

The article in this issue of the INTELLIGENCER by Miss Bertha Clawson, on "The Progress of Christian Education for Women in Japan," is one worthy of most careful reading. Miss Clawson, who has been at the head of the Margaret K. Long Girls' School for many years, knows the educational situation in the Sunrise Empire. What she has written is timely.

The main thing about a watch is the movement. The case may be of steel or silver or gold. That is a matter of no consequence. It is the movement that keeps time. What is true of a watch is equally true of a church,

The building, the music, the preaching, these are all matters of importance, but of minor importance. A church with no movement or with a defective movement will amount to little.

The *Missionary Review of the World* will be transferred to a new company in October. The president of the organization is Robert E. Speer. An able staff of editors have been engaged, and it is believed the magazine will enter upon a new and larger field of usefulness. The *Review* was founded in 1878, and Dr. A. T. Pierson became editor ten years later. It would please us if the name of this great journal were made shorter.

W. M. Quivey, of Nebraska, will in the future support C. E. Robinson at Sendai, Japan, as his own personal Living-link. This is the spirit that ought to fill the whole body of believers. Then the world would be evangelized in this generation. There are thousands of men and women in our churches amply able to provide \$600 for this worldwide enterprise. Secretary Bert Wilson helped him to see the open door of opportunity, and he promptly entered it, and sends \$100, and will send \$50 each month.

A large number of new missionaries sail for their new fields during September. They go out to give their lives for these strange lands. They are men and women of education, of faith, and of devotion. They have heard the world-call and they gladly respond to it. They will help to transform the face of the globe. It is hoped all the churches will follow them with their earnest prayers and deep interest. They are the messengers of all the churches.

We ought to reach the \$500,000 before September 30th, because we are able to give it. We ought to give the amount, because the work urgently demands it. We ought to give \$500,000, because the giving will enrich our people and give them heart for larger things. If we come up to this mark, our people will ever afterward be larger and better and more useful. If we give \$500,000 this year, it is not likely we will ever give less again.

To Christian eyes the most impressive event on earth is the gradual, assured, irresistible march of the church. It must be judged not by years, but by centuries.

Those whole talk of the failure of missions should bear in mind that Christianity began with but one hundred and twenty persons in an upper room. Now it holds the allegiance

of one-third of the human race. The bulk of the wealth and intelligence of the world belongs to those who recognize Jesus Christ as Lord.

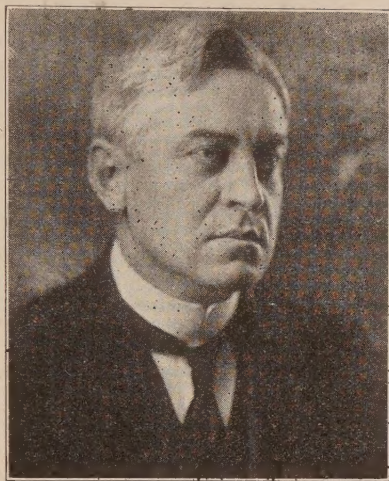
The receipts for the first fifteen days of August amounted to \$11,645, a gain over the corresponding fifteen days of August last year of \$4,318. It is hoped the friends will keep up the gains to the closing hours of the missionary year. Dr. G. W. Brown, one of our missionaries, writing from Jubbulpore, says: "We are all glad to know the good financial prospects of the Society. We are sincerely hoping that they may continue. We are also looking out for new missionaries coming to this field." We must not allow the missionaries to be disappointed in us.

G. W. Thompson, minister of the church at Covina, Cal., referring to their great experience in raising the Living-link fund the first Sunday in March, says: "To me, this was a mountain-top experience. I feel that I have been born again. In the future, it matters not how small the congregation I may serve, how poor they may be, or how adverse the times, simply as a matter of their own local prosperity, I shall consider it my duty to urge them to become a Living-link."

One of the friends of the Foreign Society whose daughter has just been appointed to China, writes:

"Your telegram to my daughter notifying her that she had been appointed to a position in China has just been received. I want to take this opportunity to sincerely thank you and all the members of the Board for so honoring her, for I consider it a very great honor to be called to such a work. I am proud of the fact that she is to have the privilege of service for the Master on the foreign field under the auspices of the Foreign Society."

The farewell reception tendered Miss Anna Louise Fillmore in the Norwood, (Ohio,) Church, August 13th, was a tender and memorable occasion. She was leaving for the field as a missionary of the Foreign Society. Miss Anna Louise is a daughter of J. H. Fillmore, the well-known music publisher, and she grew up in this church. She is tenderly loved by all. The prayers of the whole church will follow her on her long journey to China, to which land she has consecrated her life. The Norwood church and Sunday-school will provide her support, in addition to the support of Mrs. J. C. Ogden in Tibet.



F. E. HAGIN, Tokyo, Japan.

He is a graduate of Eureka. Appointed missionary of the Foreign Society February 17, 1899. Reached the field September 24, 1900.

On August 10th, at Hamilton, Ohio, F. E. Harnar was married to Miss Blanche Davis, by C. R. Sine, the minister of the church. They are under appointment of the Foreign Society, and will sail for India September 9th. We extend our heartiest congratulations to these fine young people. They will greatly encourage the missionary body in India, who have waited so long and so patiently for reinforcements. It is gratifying also to be able to state that the church in Hamilton will support Mrs. Harnar as their Living-link. The women of the church took active and helpful interest in assisting Mrs. Harnar to prepare her outfit for the field. They gave time and labor and money.

RISE UP, O MEN OF GOD!

Rise up, O men of God!
Have done with lesser things;

Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The church for you doth wait;
Her strength shall make your spirit strong,
Her service make you great.

Lift high the Cross of Christ!
Tread where His feet have trod.
As brothers of the Son of man,
Rise up, O men of God!

THE FOE OF MISSIONS.

One of the greatest foes of Foreign Missions is the liquor traffic. The man who helps to wipe out the saloons in America helps missions on the other side of the world. The missionary goes to give the gospel to the perishing. The liquor traffic follows him to destroy his work of faith and hope and love. It is said that there is a brewery in Jerusalem; a distillery on Mount Lebanon; and a saloon in Damascus. Arthur J. Brown says: "The saloon is the church's deadliest enemy at home. It is a spawn shop of infidelity. It is the hot-bed of anarchism. It is the inexorable foe of both home and church. If possible, the saloon would make its nest in the Bethlehem manger; it would open a bar-room on Mount Calvary; it would establish its bar on the throne of God."

MONEY TALKS.

Yes, money talks. It talks the gospel to the whole world when given a chance. What did your money say to you if you invested it in some doubtful, rainbow, or misty proposition or scheme—mining stock, unknown real estate, questionable bonds, etc. A hasty good-bye was all you heard. One preacher lost all he had in a wild land speculation. Another lost a thousand dollars. One credulous woman lost over three thousand dollars in uncertain stock. But money invested in an Annuity Bond of the Foreign Society will easily talk you into putting more there, for never has a single penny been lost of principal or interest in nineteen years by a bond of this Society. One man has made twenty-four gifts, another twelve, and a number have made five and six gifts. Such a bond is as certain as the Government. Besides, the joyous remembrance that the money is doing good in spreading abroad the gospel of the grace of God that has done so much for your own heart and life and for the wide, wide world. Make your money talk right.

AT LAKE CHAUTAUQUA.

The Senior Secretary of the Foreign Society spent a short time at Lake Chautauqua, N. Y., in July. Many of our brethren were there from different parts of the country, and especially from Ohio and Kentucky. What is known as "Disciple House" was a center for the brethren. It is well located and splendidly managed by Mrs. J. C. B. Stivers, of Cleveland, Ohio. A number of the religious bodies of the country own buildings there, and our own is one of the best on the grounds. It is a pronounced missionary influence. Our brethren hold many conferences in the House. The Sun-

day morning communion service there is a beautiful one, and the loyalty of the Disciples to this institution in the midst of so many attractions is worthy of special mention. The missionary literature of the brotherhood is kept here for distribution and the MISSIONARY INTELLIGENCER is one of the favorites.

If you attend Chautauqua, call on Mrs. Stivers. She will give you information and save you time and trouble, and help you in a number of ways.

BEST OPPORTUNITIES IN MEDICINE.

But if you are of the purely altruistic type, and wish to enter medicine solely for the sake of doing good, then I have but one piece of advice for you. Be a medical missionary. Instead of settling down in New York City to be a doctor to ninety-two families, in a block where there are 400 families, go to China (for instance) and help that brave man, Dr. Taylor, who, when he went there, was the only scientific physician among 20,000,000 people.

Go out to such dark countries as this, and teach the native doctors that the ideal remedy for an aching tooth is not to hit it hard enough to kill the black worm that is supposed to be gnawing at its roots. Show them that the best cure for failing vision is not to pierce the eyeballs with a needle in order to let in the light. Go and tell them that melted wax is not the best thing to pour into open wounds; that all diseases in the spring do not come from the liver, nor all diseases in the summer from the heart; and that a red-hot needle run under the skin is not a panacea for every ill that flesh is heir to. Yes, if you wish to go where help is most urgently needed, secure the best school and hospital training you possibly can, and then carry the gospel of anæsthesia and antiseptics, of bacteriology and physiological chemistry—whether by canoe or camel or jinrikisha, by sledge or palanquin—to the dark nooks and corners of the earth.—Robert Haven Schauffler, in *McClure's Magazine*.

THE LIVING-LINK CHURCHES.

We are hoping to have a longer list of Living-link churches in the Annual Report for this year than for any other year in the history of the Foreign Society. The Living-link churches and Sunday-schools are those which pay \$600 or more. To be included in the roll for the year it will of course be necessary to pay up the full \$600 on or before September 30th.

The following is a list of those which have sent in \$600 or more up to August 15th.

Many on this list will send additional amounts. The following amounts include the Sunday-school offerings:

Cleveland (Euclid Avenue Church), Ohio.....	\$1,600 00
Pomona (First), Cal.....	1,200 00
Hyde Park (Chicago).....	1,200 00
Akron (First Church), Ohio....	1,145 26
Los Angeles (First), Cal.....	1,011 99
Cleveland (Franklin Circle), Ohio.....	1,005 00
Alliance (First), Ohio.....	873 17
Cleveland (Euclid Ave. S. S.), Ohio.....	869 51
Dallas (Central) Texas.....	860 45
Long Beach (First), Cal.....	786 61
Chicago (Hyde Park) Ill.....	750 00
Lincoln (First), Nebr.....	705 00
Akron (First S. S.), Ohio....	700 00
Washington (First), Pa.....	700 00
Owensboro, Ky.....	665 00
St. Joseph (First), Mo.....	650 00
Toronto (Cecil St.), Canada...	650 00
Chicago (Englewood), Ill.....	650 00
Lexington (Broadway), Ky....	650 00
Uniontown (First), Pa.....	643 36
Collinwood, Ohio.....	637 73

Baltimore (Christian Temple), Md.....	\$630 52
Ashland, Ohio.....	627 87
San Diego (First), Cal.....	622 16
Cedar Rapids (First), Iowa....	620 00
St. Louis (Hamilton Ave.), Mo.	617 05
Columbia (First), Mo.....	615 00
Mansfield, Ohio.....	606 00
Liberty, Mo.....	600 00
Marshall, Mo.....	600 04
Carrollton, Mo.....	600 00
Anderson, Ind.....	600 00
Cameron, W. Va.....	600 00
Frankfort, Ky.....	600 00
Canton, Ohio.....	600 00
Hannibal, Mo.....	600 00
Mayfield, Ky.....	600 00
Paris, Ky.....	600 00
Pittsburgh (Allegheny S. S.), Pa.....	600 00
Plattsburg, Mo.....	600 00
Salem, Ohio.....	600 00
Steubenville, Ohio.....	600 00
Warren, Ohio.....	600 00
Youngstown (Central) Ohio....	600 00

There is a long list which will be paid up in full by September 30th. Many are very near the \$600 which are not on this list.

Let Us Remind Ourselves.

- That individual gifts leaped from \$38,-387 in 1905 to \$99,327 in 1915.
- That the individual gifts of the Foreign Society last year amounted to \$99,327.
- That the number of individual givers last year was 1,764. There ought to be not less than 5,000 this year.
- That the personal gifts amounted to nearly one-fourth of the income of the Foreign Society.
- That last year one friend gave \$10,000, and that other friends gave \$5,000 each.
- That many of our buildings on the foreign field—hospitals, chapels, schools, etc.—have been erected by individual gifts.
- That the personal gifts last year averaged \$56. Many gave smaller amounts, and some gave much larger.
- That an individual gift provided the hospital at Chuchow, China.
- That during the first years of the Society most of the receipts came from personal gifts.
- That an individual gift made possible the hospital at Nantungchow, China.
- That a number of personal gifts provided the great Girls' College in Tokyo, Japan.
- That a personal gift provided the large and useful printing press at Jubulpore, India.
- That the salaries of a number of our missionaries on the field are provided by personal gifts.
- That we ought to pay more attention to individual gifts that the treasury of the Foreign Society may not be embarrassed as the work grows.

EDITORIAL.

A Final Word.

This is our final word to the friends before the books close for the current missionary year, September 30th.

The year has been a good one in many ways. The interest in the work has been larger. A number of new missionaries have been appointed and will sail during this month. These appointments have been made in response to the most urgent appeals from the missionaries on the field, and to fill up the vacancies caused by death and resignations. The missionary staff is really no larger. The regular offerings have been larger this year than last. The increase in the number of contributing churches is encouraging. The work done on the fields has been very satisfactory.

September is always an interesting month with the Foreign Society. The receipts are larger than in any other month of the year. Last year they amounted to \$149,089.

It is interesting to note the receipts for September during the past five years. They have been as follows:

September, 1911.....	\$109,755
September, 1912.....	112,380
September, 1913.....	118,712
September, 1914.....	133,141
September, 1915.....	149,089

The gain in receipts for September during the five years has amounted to nearly \$40,000. And not only that; the income for the last month of the missionary year, 1915, was about one-third of the total receipts of the entire year. This is an interesting fact.

The receipts this year, up to August 1st, amounted to \$262,224, an increase for the first ten months of \$7,422. The gain, however, in regular receipts amounted to \$15,469 for the first ten months.

The Christian Endeavor Societies made a phenomenal growth both in the number of contributing Societies and the amount given. The number of Societies contributing is 965, a gain of 490, and the amount contributed is \$6,555, an increase of \$2,795, or almost double the income of last year.

The income from the Sunday-schools for the first ten months was not as large as expected, but we have confidence to believe that during September they will redeem all losses and make a substantial gain.

The churches show a gain of 599 contributing, and over \$17,000 above their gifts of last year.

There is yet time and opportunity to win a great victory before September 30th if we will all do our best. A good report will insure a successful convention

at Des Moines. Great speeches and sweet singing and large crowds are important, but do not make up for shortage of income. We will strengthen the speakers and cheer the singers and make glad the hearts of the missionaries by showing a large gain.

In this final word let us remind the Living-link churches that the time is now very short before the year closes. September 30th is upon us. We hope that every Living-link church will see that the full \$600 is in the hands of the treasurer of the Society before the books close. We ask every church and every Sunday-school, and also all the Christian Endeavor Societies to respond quickly and insure a great month for September. The receipts ought not to fall below \$200,000. Let that be our slogan. That amount will insure the \$500,000, the watchword for the year.

And we make a special appeal to personal friends of the work to pay up all pledges and send a special gift to cheer the treasurer in his arduous task and make the missionaries believe we are in real co-operation with them.

The country is prosperous beyond the wildest dreams of the most optimistic. In no former period in the history of our good land have we been so well-to-do financially. Almost every line of business is in a healthy condition. The farmers are doing well. The manufacturers have no word of complaint. Our exports surpass our imports, and are by far larger than in any other period of the history of the Nation. We must not close our hearts and our pocketbooks to the Lord's call in a time like this. Let us make September a memorable month. This is our final word.

Fitting Memorials.

In Harvard University, a superb young man, favorite of his classmates, and who was working in the various departments of the college's higher life, William Belden Noble by name, was stricken down in the middle of his course. There was great grief. His parents were wealthy. They might have built a beautiful monument in Mount Auburn. Instead of that, they took the money and established an annual lectureship in Harvard University, naming it after the boy, where the greatest men in the world every year give a course of five or six lectures dealing with the higher life of youth. The same thing has been done at Leland Stanford University, California, where a course of lectures on

immortality has been founded to be given annually. In Washington one of the most useful churches, thoroughly equipped institutionally, planted in the neediest part of the city, was built by parents as a memorial to their son. And now we are glad to read that Mr. and Mrs. L. F. Hotchkiss, of New Haven, have established two scholarships in memory of their two boys, Royall and Philo, students in Yale, who were killed in the terrible railroad wreck at North Haven last September. What a beautiful monument this is! Their own two boys suddenly cut off from their college course, instead of erecting marble shafts to them, they establish a fund in the name of the two boys, which will always keep some two boys at Yale.

The Supreme Need.

E. L. Powell asks and answers the question, What is the supreme need of our church to-day? "It is wearing rags when it ought to be clothed upon with purple; it is stumbling when it ought to be running; it is timid when it ought to be heroic; it is faltering in its speech when it should speak in tones of thunder; it is whittling sticks when it ought to be wielding thunderbolts; it is in the intellectual business of religious entertainment when it ought to be shaking the earth as an

earthquake. The outside world no longer wonders; it passes by. Would to God that I could put into this word only that which is absolutely essential and without which spiritual death and inefficiency and the loss of everything worth while are the sure results." As long as the church is not doing more than it is doing for the evangelization of the world this indictment will be true. The warring nations show what people can do when they do their utmost.

Each Helps the Other.

Dr. Chalmers represented the Church Extension Scheme in Scotland, and Dr. Duff represented the Foreign Missionary enterprise. Both were Christian statesmen, and because they were they were free from the jealousies which are sometimes felt between one philanthropic society and another. They saw that each cause helped the other. They recognized that money given for one is no longer in reserve for the other, but the same influence which drew the money from the hand sent an impulse to the heart, so that he that has been so operated upon is a more hopeful subject for a fresh appeal than the man whose purse has never yet been opened. They felt that should either one traverse the country for collections the other coming a little later would find the people more softened and prepared to make a generous response. As Chalmers said, Giving acts not by exhaustion—it acts by fermentation. "Who exhausts himself?—who carries his charities so far as to a bridge by them the general habit of his expenditure?—who does more than cast into the treasury some unmissed fraction of that fund which is familiarly known by the name of pocket-money?—who, after

such a surrender, does not feel himself to all sense as entire as before for a new application, and only the more inured by it to the self-denial and the sacrifices of charity.

"Let there be two towns of equal wealth and population, the first of which has never been addressed in behalf of any philanthropic object, and the second of which is plied every fortnight for one or other of those numerous societies that are now in operation—to which of them would the patrons of some new enterprise repair with the greatest hope of success? All experience replies to the latter of them. They are mainly, in fact, the same names which recur and are prominent in all the most distinguished charities of our land. By each distinct contribution the fund of charity is doubtless somewhat impaired; but all the feelings of charity—a willingness to distribute—a readiness to communicate—these are enhanced by the exercise; and we are yet very far from the maximum to which, under the operation of these various elements, the liberalities of our population may be carried. With the slight encroachment that is made by one society on the *material* of benevolence,

there is a quickening and an excitement given to the *morale* of it—and the other societies just speed in proportion the more that they follow in the direction of that predecessor which has opened a way for them. We are not counting on the powers of that alchemy which transmutes everything into gold—ours is a higher and nobler alchemy—the alchemy of the heart—in virtue of which the charity which in behalf of some one object is kindled there, expands at length from one object to another, till it has learned to cast a wide and a wakeful eye over all the sufferings and all the necessities of our species. They therefore who would represent our two committees as of adverse influence and operation upon each other, have never attended either to the facts or to the philosophy of the subject, and evince the same gross misunderstanding of the true mechanism of our nature that is done by those who would repress the liberality of the working classes in behalf of Bible or missionary objects, lest it should haste their descent to a lower

level, and fill the neighborhood with pauperism. The fact is, that it widens their distance from pauperism, and translates into the moral habit and elevation of generosity those who otherwise might be degraded into that sloth or that sordidness which turn so many into receivers. It is on these grounds that I would have the two committees to join hand in hand, and to act in perfect fearlessness and perfect friendship the one with the other. The success of the first will be the best security or guarantee for the success of the second—they will grow with each other's growth—they will strengthen with each other's strength."

There is an abundance of this world's goods in the hands of God's people with which to adequately support every worthy cause. What is given to one cause, if given with the right spirit, will make it easier and not harder to give to other causes. Jacob Riis stated the truth when he said, "Every dollar given for Foreign Missions strengthens the impulse to give ten dollars for the work at home."

The Unity of the Human Race.

"There is no difference between the Jew and the Greek."—Paul.

This is just another way of saying that there is no difference between men in the sight of God. The Jew is not to be exalted above the Greek. Paul had come to see that the Greek was as good as the Jew; that the Gentile world was also in God's eternal program, although he had not been so educated. God now sees all alike. Jesus died for every man. He died for man as man—and not for any particular race or class. The farthest man from God, the most ignorant; the most debased, is included in His all-inclusive love and mercy. We are all of one family. God "made of one blood all nations of men to dwell on

the face of the earth" (Acts 17: 26). These passages establish the great and solemn truth of the unity of the human family.

Science now teaches what the Scriptures long since declared concerning this oneness. Science now says that all human blood is alike. Put this blood to the test, analyze it, and it differs from the blood of animals—of the oxen, of the tiger. However, all human blood is the same. There is no essential difference in the blood of the man of India, or China, or Japan, or Europe, or America. Men cannot be classified by the color of their skin or their language. It is impossible for a scientist to tell the difference between the blood of an Arab and a

Chinese. Sin is not a heathen characteristic, it is a human characteristic. If the gospel had gone eastward instead of westward, civilization would have traveled that way. The difference between the Eastern and the Western man is that the latter knows Jesus Christ, the former does not.

The unity of the race may be seen also in the fact that men are essentially the same in their appetites, in their affections, in the development of the lower forms of feeling, and in the higher forms of moral sentiment. Among all the races of the earth love is the same at the root, pride and vanity are also the same at the root. This is also true of aspiration and of faith. The points in which men differ are fewer and less important than the ways in which they agree and are alike.

Again, men are one in general structure—physical, intellectual, moral, social, civil. Men are one in that all spiritual elements fit them alike. The results of the gospel preached to men of different nations or of different scale of being are the same. You can build up a church of Jesus Christ and spread the table of the Lord among any people, however ignorant or debased, or whatever may have been the form of their sins. There are no exceptions. This is a strong argument for the unity of the race. It is also a great appeal to Christian men to give the gospel to all the world.

The moral sense is given to all men. It is given to the brute savage as well as the civilized man. This is the foundation of our life; what prospects could there be of doing good to any race if they had not the rudiments of the moral sense? These rudiments are in every race, and so there is encouragement. All men are alike in this respect. For these and other reasons the race is essentially one.

Every man on earth is our brother. God is Father of all. We are all of

one family, live under one common roof, and, as a family, enjoy blessings in common. The appeal of the gospel to me is to help my own kin, those of my own blood.

When one part of the human family suffers, every other part suffers. When one man or nation is honored, all are honored. Every man on earth was honored and blessed by the life of the great Gladstone. Every orator and poet, and intellectual and moral genius reflects honor and blessing upon all mankind. On the other hand, every man that has been executed for a crime is our brother, whether electrocuted or hanged on the gallows. All the prisoners behind all the bars of all the jails in the world are so many members of our great family. All the saloon keepers and all the gamblers, and all who are on a declining plane of life are akin to us. The one blood of the family of which God is our Father courses in their veins as in ours. God hath created of one blood. All the unfortunate 800,000,000 of the earth's population who have never heard of our Christ are our wards, and objects of our love and care because they are of us, because they are children of God with us.

All society is a unit. Let it be repeated with emphasis. If a part suffer, all suffer. The welfare of the top, and of the middle, and of the bottom are identical. That which is good for the highest rains down benefits for all below; and that which is good for the lowest brings by its influence benefits to the highest. The interest of every nation on earth is the vital concern of every other nation. Statesmanship has no right to be selfish. Every man acting among men and for men is less than a man by so much as he is selfish. We cannot afford to be selfish with our own family so great is the need of that which we can provide for them.

World Consciousness.

We know the difference between conscience and consciousness. By consciousness we mean the recognition of ourselves, our own mental action, etc. We speak of a child reaching a state of consciousness; that is, the child's state when it recognizes its own powers to think and act, and its relation to others. And, by figure of speech, we say of a city, or state, or nation, it has come to a consciousness of itself. After the close of the Spanish War it was said that the United States had been brought to a consciousness of herself in the family of nations.

By commerce and trade and exchange of views, the spread of light and information, the preaching of the gospel and the expansion of the Kingdom of God among men, the world has reached such a knowledge of itself, and such relation of one portion to every other portion, that it can be said there is now such a world-consciousness as has never before existed. The church of God, through the gospel, has contributed to this happy consummation as has no other influence. She aims at no less than world conquest. It is her delightful privilege, as well as her inspiration to cherish the ideal of universal dominion, to cultivate a certain world consciousness as a spiritual atmosphere, in which she can dream and hope and serve. The kingdoms of this world are to become the kingdoms of our Lord and of His Christ. The whole creation is to come under the sway of our Lord. The sympathies of the church must be world wide, and the goal of her destiny should be nothing less than world victory. No church should be content with narrow or provincial limitations. No church should be satisfied with mere local tasks and attainments. Her ambitions and program should be world-embracing.

It is much like national citizenship. The really patriotic citizen can never be bound by state or county or municipal limits. No patriotic citizenship demands a less consciousness than that which reaches to the uttermost boundary line. And so the intelligent and appreciative disciple reaches and recognizes an influence as broad as humanity itself and as far-reaching as the love of Christ.

Nations and races are coming to recognize that they are members one of another. The old partition walls are being razed. Race distinctions, and hatreds, and prejudices, and suspicions are being effaced. We are linked one with another, as men and races and as nations, as factors in the world's progress, as workers together with God in the development of human life and destiny, and as members of one great family.

Nothing less than a clear, distinct program had Jesus in mind for making every part of the world recognize and consider every other part; to bring all men to understand each other, and to live in helpful and reciprocal relations. He planned to make disciples of all men. To be truly His disciple is to partake of His spirit. The apostles and the primitive church were commissioned to make disciples of all men everywhere. He had a vision of all nations enjoying the blessings He proposed to extend. "And I say into you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of God."

You will readily recall, also, His broad and untrammelled commission to carry the gospel to the Gentiles. "For so hath the Lord commanded us," says Paul, "saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the

ends of the earth." In that last tender prayer for His disciples, as recorded in the 17th chapter of John, we read, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they *all* may be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Here is the recognition of each disciple for other disciples, here is a consciousness that included those that believe. Here is a consciousness suggestive of a world-consciousness which is rapidly ap-

proaching. His generous thought extends to all ages and to all races.

The world knew nothing of an imperial idea born of the spirit until Jesus introduced it. Our Lord cherished a unique and marvelous conception of a universal empire of love, in which all men are to be brothers, the supreme ideal of service being to link all men to Him, that they might eventually share with Him a glory of transformed and God-like humanity. His ideal was cosmopolitan, His program was co-extensive with the earth, and it included all the children of men.



MRS. LEE AND HER GRANDDAUGHTER.

This is the noble Chinese woman who has led so many to Christ.

CONTRIBUTED ARTICLES.

The Confidence of Christ.

Luke 13: 22-30.

N. A.

Our Lord never had a doubt as to the ultimate and universal triumph of the gospel. The Roman centurion besought Him on behalf of his servant who was sick of the palsy, grievously tormented, and said to him, "Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant shall be healed." When Jesus heard this he marveled, and said to those about Him, "Verily I say unto you, I have not found so great faith, no, not in Israel." It was in this connection that he added, "And they shall come from the east and the west, and from the north and south, and shall sit down in the kingdom of God."

When the seventy returned with joy, saying, "Lord, even the demons are subject unto us in Thy name, He said to them, "I beheld Satan fallen as lightning from heaven." At another time he said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." Referring to his death on the cross, He said, "And I, if I be lifted up from the earth, will draw all men unto myself." Speaking to his disciples about what was before them, he said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

His enemies believed that if they compass his death, they would put an end to his influence. If he had been what they thought he was, that would have been the fact in the case. If he had been a demoniac or a deceiver,

nothing more would have been heard of him after the crucifixion. His enemies exulted when they saw him condemned and the sentence of death executed. His thought was different. He foretold that in three days he would rise again. It was through death that he was to destroy him that had the power of death, and deliver them who through fear of death were all their lifetime in bondage. It was through death that he was to abolish death, and bring life and immortality to light through the gospel. It was through death that he was to become the Author of eternal salvation to all who would believe upon and obey him. Before his death he said that this gospel of the Kingdom would be preached in the whole world for a testimony unto all the nations. When Mary anointed him, he said that wherever in all the world the gospel would be preached, this act of hers would be told for a memorial of her. He knew it would be preached in all the world sooner or later. A few hours before his betrayal he instituted the Holy Supper to commemorate his death, but not a death that was a defeat, not a death that was the overthrow of his principles and cause; but a death that was an entrance upon an endless career of conquest and dominion.

It was after his death that he appeared to his disciples and said, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to ob-

serve all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." The command implied that it could be done. He had intimated that they would stand before kings and governors for his name's sake. After receiving the Holy Spirit they were to be his witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. Soon after his ascension he apprehended Saul of Tarsus and commissioned him to bear his name before the Gentiles and kings, and the children of Israel. He was to do this that the people who heard his message might turn from darkness to light, and from the power of Satan unto God.

Our Lord's confidence in the triumph of the Gospel was in harmony with what prophets and apostles taught. It was said, "He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." "Yea, all kings shall fall down before him; all nations shall serve him." "Of the increase of his government and peace there shall be no end." "He shall see of the travail of his soul, and be satisfied." "In his name shall the Gentiles hope." In his last interview with the Jews, Paul said, "Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear." John saw a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands, and they cry with a great voice, saying, "Salvation unto our God who sitteth on the throne, and unto the Lamb." He saw that the nations would walk in the light of the holy city, and the kings of the earth would bring their glory into it. He heard great voices in heaven,

and they said, "The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."

Contrary to the expectation of friends and foes the confidence of our Lord in the triumph of his cause has been abundantly justified. His disciples were perplexed over his sufferings and death. They did not understand his program. It was so different from all that they had thought and hoped that it was difficult for them to understand and accept it. They were looking for a king like David or Solomon or Cæsar. They would be members of his cabinet and would share in his honor and glory. Their thoughts were of an earthly king reigning in splendor, rewarding his friends and crushing his foes. When he spoke of his death on the cross they resented it, because that was as far from their cherished hopes as the east is from the west. His enemies saw him die and saw the body placed in the grave and the grave sealed, and they felt assured that so far as he was concerned all was over. Even if he were to rise on the third day, as he said he would, what could he do? There was no man of mark among his disciples. They were unlearned and ignorant men. Besides, he had no army, no navy, no money, none of the instrumentalities that men deem essential in establishing a kingdom.

Nevertheless, his cause did triumph far beyond what the prophets and apostles foresaw or even imagined. On the day of Pentecost, as a result of Peter's preaching, three thousand were added to the original number. After a little the number of the men came to be about five thousand. A little later it is said that the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith. We read of the church throughout all

Judea and Galilee and Samaria; of the church in Cæsarea, in Antioch, in Cyprus, and in Cyrene. We have such significant expressions as these: "The word of the Lord grew and multiplied;" "So mightily grew the word of the Lord and prevailed;" "Many hearing, believed and were baptized." We are told that the gospel was preached in all creation under heaven, and that it was bearing fruit in all the world and increasing.

Christian and non-Christian writers bear testimony to the rapid spread of the gospel. Thus Tacitus said, "This detestable superstition broke out on all sides, not only in Judea, but in the city of Rome itself." Pliny said, "Many of all ages, and of every rank, of both sexes alike, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country; the temples were forsaken, the sacred solemnities were ignored, and the victims for sacrifice found few purchasers." Tertullian said, "We are but of yesterday, and lo, we fill the whole empire—your cities, your islands, your fortresses, your municipalities, your councils, nay even the camp, the sections, the palaces, the senate, the forum." Justin Martyr said: "There is no single race of men, barbarians, Greek, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgivings are not offered in the name of Jesus the crucified to the Father and Creator of all things." Gibbon said: "While that great body was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol." Pressense said:

"The emissaries of the church go far and wide over the vast field open to Christian labor. The gospel is spread over the whole of Asia Minor, it reaches the borders of India, penetrates the deserts of Africa, touches the heart of Egyptian Africa. The great apostle and his companions carried it into Greece, to the very center of ancient civilization. It reaches the very capital of the empire. Everywhere flourishing churches flame out through the darkness of the pagan night. No obstacle could impede and no danger daunt." The Christian apologist could say, "In whom have all the nations believed, but in the Christ who is already come?"

Christ had confidence in the spread and triumph of the gospel because he had confidence in his disciples. He confides in us. Nelson's famous message, "England expects every man to do his duty," as first written, read, "England confides in every man to do his duty." The officer whose it was to signal the message said, "There is no word for 'confide' in the code." In the divine code the word "confide" is found. Our Lord has confidence in his disciples that they will obey his parting charge. His confidence in his disciples has been justified. Men and women have gone out and are going out to all the ends of the earth to make Christ known as Savior and Lord where he is unknown. In a recent voyage of the "Mongolia," there were over one hundred missionaries on board. Seventy per cent of the passengers of another ship were missionaries. On the ship carrying out the last group to the Congo there were twenty-two missionaries on board. In spite of the war some of these were from England and some from Belgium.

The missionaries number 25,000; the native workers, 11,862. The colleges and training schools number 2,475; the teachers and pupils, 128,861;

the other schools, 32,320, and the enrolled pupils and teachers, 1,541,286. The hospitals number 675; the dispensaries, 963; the treatments, 3,000,000 annually. The income amounts to thirty millions a year; the contributions on the field, \$7,085,230.

In Korea there are 250,000 Christians; in China, 370,000; in India, 4,000,000. In the Kameruns Mission of West Africa there has been an increase of one thousand per cent in

three years. The story of Uganda reads like an epic poem. Bolenge is in the same class. In America the annual increase is only two per cent.

The Student Volunteer Movement, the Laymen's Missionary Movement, the Missionary Education Movement, the Men and Millions Movement are the fruit of Christ's life and teaching and death.

Our Lord foresaw that the gospel would fill the earth as the waters fill the sea.

The Progress of Christian Education for Women in Japan.

BERTHA CLAWSON.

The progress of education for women in the Orient, and especially in Japan, has been of slow growth. All the advancement that has been made has

ness, to see the marvelous light of Christ.

LITTLE DONE FOR WOMEN.

The beginning of modern missions in Japan saw very little being done in an educational way for women. It was an untouched field, and the early missionaries of the Presbyterian and American Boards, and Baptist missions were not slow in seeing the wonderful opportunities.

Along with their churches which were planted throughout the empire, they established Christian schools, both for men and women. There was much prejudice existing against the education of women.

When this prejudice was finally overcome the girls of Japan flocked to these institutions. And when the people saw that they were really capable of receiving an education, a strategic point in the capturing of Japan for Christ had been gained. The government was compelled to educate her sons to meet the new demands thrust upon her by the contact of Western civilization, but she could do nothing for the education of her women save in a very elemental way.



come through the influence of Christianity.

The history of education for women in Japan begins with the history of modern missions, which dates back to the time when Commodore Perry first opened the doors of the little empire and compelled her people, who had up to that time been sitting in dark-

SAW OPPORTUNITY.

Christian leaders saw their opportunity to touch the nation in a vital way. Christian Girls' Schools were opened in Yokohama, Tokyo, Nagasaki, and other places, just as fast as the progress of Christian civilization would allow. Soon the government saw the wonderful hold the West was securing through their educational propaganda, and the authorities began gradually to establish government girls' schools, though not in sufficient numbers to take care of the girls who desired to be educated along with their brothers. Christian schools still flourish in Japan, and will continue to do so for several decades. It is thought, though, that the time may come when Japan will be able to care for the education of her women as well as for her men.

As a result of Christian education in Japan, all the leading Japanese women of prominence, and they number not a few—educators, authors, philanthropists, nurses, doctors, women of powerful influence in governmental and home affairs—all, or nearly all, were educated in the Christian schools for women and received their high ideals and their splendid power and strength for service through their contact with Christ's teachings. A large majority of the leaders in all lines of work for women are strong, beautiful Christian characters. In no other way is the power of Christ's gospel so evident as in its imprint upon the womanhood of Japan.

A CHALLENGE.

A new challenge has come to the world from our Japanese sisters. They are demanding now a higher education—an education that will fit them to stand side by side with their brothers in the race of life. They feel the latent powers within them that have been suppressed all these cen-

turies. The highest education they have received thus far corresponds, roughly, to a high school course, and the highest they can obtain is a two-years' postgraduate course in English, literature, domestic science, and music beyond a five-years' course in high school.

The highest institutions of learning for women existing now in Japan is, first, the so-called Women's University in Tokyo, and, second, the Women's Higher Normal, where teachers are trained.

These two institutions cannot accommodate the women who are demanding higher education. The Imperial Universities in Tokyo, Sendai, and Kyoto, the highest institutions for men in Japan, are admitting most grudgingly a few superior women, who may come into the classes as listeners. Next year, for the first time in Japan's history, it is said that the Sendai University will graduate two women and give them degrees.

UNION COLLEGE.

Christianity, which was the pioneer in the primary and intermediate education for women, once more sees her opportunity to pioneer this Christian college, or higher education for Japanese womanhood. Within a very short time, possibly within the next year, there will be established in the city of Tokyo a Women's Christian Union College, similar to the one already established at Nankin, China, and other places in the Orient. The standard is to be higher than anything already existing in Japan, and while for the present it is not to be of university grade, yet it is planned to establish it of a grade so high that the graduates may enter by special examination, admitting them to a Christian university for men, which it is hoped will soon be established in Japan. This will give the few women who desire a higher education the opportunity

to receive such under Christian influences. It is a wonderful opportunity for Christianity. In a few more years, possibly a decade, the government will be able to do this work for her own women, but it will not be done under Christian influences. The opportunity, if lost to Christianity now, is lost forever.

This Women's Christian College it is hoped will begin in April of 1917, at the farthest a year later. Four mission boards, long-sighted in their missionary activities and interests, have already gone into the union. This insures its success. Other boards, our own among the number, while they see the wonderful opportunities and the prestige it would give the work to be in such a union, can do nothing because of lack of funds. Oh,

the pity of it! Seven hundred dollars a year for a period of five years, a Living-link interest, would give us entrance into this, the greatest union effort in Japan of the age.

This union college would not affect in any way our present institution, the Margaret K. Long Girls' School. It would complete our system of Christian education and allow our brightest and best girls to get a higher education without the expense of bringing them to America.

We preach Christian union all the while. Can we not practice it as well? Is there not some church or group of churches; some individual or group of individuals who will become a Living-link in this Christian Union College for Women in Tokyo?

Tokyo, Japan.

How One Missionary Works.

The Testimony of Thirty Years of Service.

A LETTER FROM DR. W. E. MACKLIN, OF CHINA.

In my early days I spent most of my time at the language, and this was a very pleasant pastime. I had nice little conversations written by a very clever teacher who could put just what the Chinese say in their regular talking to one another. I read these over and over with the teacher till I had them nearly by heart, and then I went out on the streets and into the tea houses chatting. In a few months I could tell them the story of the gospel. Between six months and a year I could stand up and make a talk of some length. We have the Gospels and Acts in separate volumes, and I carried these with me and distributed to my audience. Inside of two years I opened my first dispensary, but with no advertisement, so as to allow myself time to study before I got too busy healing the sick. Gradually

my dispensary took a large part of my time, but I always preached to my patients before I cared for them, and each was given a portion of Scripture and tracts. After a few years the hospital was built and the medical work took more of my time. Three times a week I saw cases in the hospital dispensary and three days in my street dispensary. In spite of the strenuous work in hospital and dispensary, I had Bible reading with the patients and preached to them. I also did much preaching in chapels and on trips to the villages and towns about Nanking. I also sometimes took more distant trips one or two hundred miles into the interior, preaching and selling Scriptures. After a good many years my energies lessened, and I was obliged to lessen my preaching, as my hospital sometimes had about 150 in-patients and I must perform many

operations. For years, even from my first year, I have been saturated with malaria, and I am obliged to feed on quinine for eight months of the year. I did over twenty-five years' of hospital work, but had to quit, as my health and energies would not stand the strain.

I started to do some translating at the end of my tenth year, and I have continued to do this work up to the present. I have helped translate the book on surgery and the one on medicine now in use in our medical teaching. I translated "Church of Christ, by a layman," "Green's History of the English People," and several other books. This is to me the most delightful work. I am now translating a nursing book. I translate articles on hygiene and health for a great many of the daily papers all over China that are helping to do much good for China.

I have been in all forms of mission work, which of course means that I

am rather a jack of all trades and master of none. I like it that way, though. Some missionaries spend their time in teaching school and the Bible is one of the books taught. Many of the best Christians come from the school work. Some missionaries spend most of their time preaching in chapels and itinerating in the country, preaching and distributing tracts and Scriptures. This leads to many conversions and the formation of churches.

Some do a lot of social work, meeting the people in their homes and entertaining them or being entertained. The doctors attend to their hospitals and dispensaries, but many take time to have Bible readings with their patients or preach to them. I have enjoyed all kinds of missionary work and there is nothing I enjoy more than preaching to a large audience. It takes a lot of energy, and one needs lots of strength for this kind of service. Conversions are sure. The word of God is quick and powerful.

The Missionary Idea.

DR. A. M. FAIRBAIRN.

The missionary idea is the most inspiring idea of all Christianity. The missionary idea—what is it but the incarnation? The missionary idea—what is it but the atonement? The missionary idea—what is it but the ascension? The missionary idea—what is it but the risen Christ seated upon his throne, expectant, till his enemies shall have been made his footstools; waiting until the kingdom of this world becomes the kingdom of our Lord and of his Christ? So inspiring is it that it has made Christendom what it is; until the brain of this world is a Christian brain; till the purse of the world is a Christian purse; till all the activities of the world are Christian activities. You have not had a new idea from the heathen world for a thousand years.

No church can live on its past; it must live by faith and duty in the present; no church has any claim to be whose only right is historical. The only claim is present truth and life, love, and service, making the church a temple of the living God, a body for the living spirit of Christ. Churches, then, everywhere live under the judicial and by the evangelical law. This makes it necessary that no church or body of churches lose for one moment their evangelical zeal. The churches are bound to be vehicles of the grace of God, living centers of evangelical energy and force, changing ever the secret life that is in them into the lives that are to be, penetrating the present, preparing the future, being in all their parts as bodies of the living God.

The Medical Work in Chu Cheo.

[Dr. C. H. Hamilton spent several months in Chu Cheo studying Chinese. While there he saw much of Dr. Osgood's work in the hospital.]

There were numerous things to observe outside language study hours which gave me food for thought of another kind. Of course I got acquainted with the work in the hospital,



C. H. HAMILTON.

which was just next door, where Dr. Osgood gave 17,790 treatments last year and had 552 in-patients and 4,220 out-patients to look after. It used to be a matter of interest to me to go over with the doctor in the mornings to the preliminary chapel service with which each day began. I could not do much talking with the Chinese folk themselves, but I could play the little old portable organ which was brought in for the purpose of accompanying the songs and that gave me some sense of having a share in things. Either Dr. Osgood or his hospital evangelist gave the talk to the patients and hospital assistants and servants which gathered in to the number of 25 or 30. Naturally I looked at the group with con-

siderable curiosity. Some of them sat with eyes bandaged or with arms in slings or with crutches at their sides. Dr. Osgood's hospital assistants and nurses were young, bright-eyed fellows who took part with commendable readiness in the service. Not infrequently the keen, intelligent face of Wang Yong Su, the head teacher of our girls' school, was seen among the rest. As for the patients some were townspeople and some were from the outlying country districts. The child-like countenances of the latter were always a study. Often I saw some old farmer, with face seamed by the experiences of his hard life, his long cue coiled on top of his head, listening with ox-eyed immobility to the speaker just waiting until the service might be over so that he would tell the foreign physician all his troubles. There was the soldier also, that rough, untamed creature from Shangtung under the command of Chang Hsun, the brutal commander who wreaked such havoc upon Nanking in the last rebellion. His kind is stationed at every gate in Chuchow's wall and the people dread and dislike him. Clad in coarse blue cloth of Chinese cut, he stalks insolently, his long black cue loosely braided (a style which to the Chinese mind indicates the tough), and he seems almost the very symbol of China's uneducated, reactionary class. Yet even he is not averse to seeking the foreign doctor when excesses fasten some disease upon him or when he gets damaged in some brawl with his fellows or needs treatment for his welts after the half-savage discipline which his over-officers occasionally have to inflict upon him in order to remind him that as a soldier he still has some duties. Listening to the chapel instruction, he generally looked somewhat subdued and "plucked"—

and rather out of place. There are other soldiers in China better than he by far, but he is the type that comes from Shangtung. To this miscellaneous group Dr. Osgood always gave good, practical talks, constantly reminding his hearers of their obligation to that part of society with which they came most directly in contact in Chuchow. At times he would ask questions, and I was pleased at the readiness with which he was answered. Participation seemed to them a matter of course. This is far from

being the usual case with most instruction of the Chinese. The Chinese generally tend to listen passively with very little noticeable come-back to one's words, even when questioned. This comes out very significantly in the customary phrase which they use for going to church. They say they go to "hear doctrine," and hearing is about as far as many of them get. So I knew that Dr. Osgood must have taken special pains to develop the attitude which was manifested in his morning chapel exercises.

Call of the Chinese for Medical Missionaries.

ELLIOTT I. OSGOOD, M.D.

From the time that Dr. Parker "opened China at the point of the lancet," her sick have flocked to the doors of the mission hospitals. The Chinese literati for a long time attempted to turn back these multitudes by circulating horrible stories of alleged atrocities being done by the

medical men. To-day all China is converted to a faith in the medical missionaries. This faith not only extends to their medical and surgical skill, but to the philanthropic and Christian service they are rendering China.

Pneumonic plague was sweeping off



Dr. E. I. Osgood, Chuchow, China, with medical assistants and students, taken in front of the Tisdale Hospital, which he conducts. This picture was taken in the winter of 1916.

thousands in Manchuria when China's first call went out to our medical men. The call also went to the old style Chinese doctor. Some of the latter responded, but they soon gave up the fight. The disease conquered them. Our foreign trained doctors and their Chinese students went into the battle, used plague-preventive measures in protecting themselves, and conquered the plague. One or two of these lost their lives, as also did a few of the Chinese students, but the remainder went on and fought the battle to a finish. The government gave great recognition to this signal service.

Then came the *Revolution* of 1911, and the call went out from both sides for medical men to organize Red Cross work. A Chinese national Red Cross Society was organized. Indeed, two of them were started, one by the North and one by the South. It took some time for the executive committees of the two organizations to unite into one society, but the doctors went forward with their work of mercy not waiting for technical adjustments. Our mission hospitals, along the trail of the armies, were filled with sick and wounded soldiers. Local Chinese young men and women pressed forward to be trained into relief corps by the missionaries. The organization back of the opposing armies made monetary grants to the hospitals.

The same thing occurred during the *Rebellion* of 1913 and in the troubles of this past year. In every case medical missionaries are the ones who have been called to organize and lead this work of mercy. Even the relief corps were more than half manned by Chinese Christians, but the financing came from non-Christian sources.

Preventive Medicine is needed more in China than actual medical and surgical work. The Chinese have not had the slightest idea of the cause of

disease or how to prevent it. To their mind sickness is to be traced directly to evil spirits, and suitable offerings to these spirits is the only possible way to stop such scourges.

Through their work in the recent troubles missionaries have gained a standing among all classes, and they have been seizing the opportunity to preach and demonstrate practical hygiene and sanitation. Lectures on these subjects, with demonstrations, have been given before schools and audiences of the educated people. The Chinese have had opportunity to observe comparisons in the rapidity of healing diseases at the mission hospitals as against their former methods. The hospitals, mission homes and schools have been a constant example of the protective power of sanitation. Those in authority have been so impressed that they have asked the missionaries to aid in the organizing of boards of health and in directing the cleaning of their streets. In some places they have made subscriptions for the distributing of sterilized milk to the babies in their cities. Playgrounds have been opened. Hygienic exercises and habits have been introduced into their schools. Mothers' meetings have been organized and they have been taught how to care for their babies and children.

All these measures have convinced the educated Chinese of the superiority of western medicine and consequently the hospitals have been besieged by educated young men and women who wish to study under our medical men. The few medical schools we have been able to establish have many times more applicants than they can receive.

Now at this period when the door is opened as never before for medical missions, conditions in both America and Europe have arisen which have decreased the number of volunteers

for this service. Missionary societies are searching everywhere for men and women to fill these calls from China.

The China Medical Conference almost unanimously decided that medical schools are our first medical need. Teachers are sorely needed to man the four or five schools we have been able to start. More than this, the larger number of patients coming to our hospitals, the necessity of training nurses to aid in caring for them and civic demands made upon our doctors

everywhere in China has led the same medical association to call for the placing of two qualified medical men and a foreign trained nurse in each of our hospitals.

It is the day of opportunity. The hospital has always been one of our greatest evangelistic agencies. With these new doors opened the way is prepared for us to do unlimited good in preaching the gospel if we can find the men and women to meet this great call.

Seeing Some Fruit.

MARY KELLY.

The last six weeks we have been seeing some of the fruit of our labors here at the South Gate, and I thought you would like to hear about it. In the first place, we have had thirty-one

baptisms, which gave us much joy. One of these, a woman, became an inquirer six years ago, and it has taken her all this time to surrender on account of home persecutions. Another woman took the kingdom by force almost. She was sixty years old, and began coming to church about four months ago. At once she seemed to hunger and thirst after righteousness. She began praying in our women's prayer-meeting almost from the first. She is a rich woman and has plenty of leisure, so I advised her to come into the woman's school. At first she hesitated; but after a few weeks she came and studied very faithfully on her gospel primer, and finished it before the end of the term. When a group of twenty-four were baptized, May 14th, she was determined to be among them. She was terribly disappointed when some of us felt she needed to be more deeply grounded in the faith first. I then took her and instructed her individually in fundamental Christian truths, and she was baptized June 8th. Never was there a happier convert.

We have had three graduating classes also in this month. The boys' day-school had seven graduates. They do one year of high-school work. Four of these boys are Christians. One of our girls' day-schools had four graduates from the eighth grade. Two of these girls are in the church, and both were the means of bringing their mothers in. One of the others is



baptisms, which gave us much joy. One of these, a woman, became an inquirer six years ago, and it has taken her all this time to surrender on account of home persecutions. Another woman took the kingdom by force almost. She was sixty years old, and

a beautiful Christian character, but her parents will not allow her to be baptized. We hope that these three girls will all go to the Girls' High School in our Boarding School at the Drum Tower. They are all so very capable.

The Union Woman's Bible Training School, between ourselves and Presbyterians, had four graduates, three of whom were our women. This has given me the greatest satisfaction, because we need women workers so much. All three of these women were educated before they became Christians. In fact, all had taught.

Mrs. Yu has taught for us and preached, along with her studies, for years. She is a very valuable worker.

Mrs. Hwan was a devout vegetarian when I found her—in fact, all three of these women had been vegetarians—which means they were denying themselves meat on the hope of winning salvation thereby. She responded very rapidly to the truth when she heard it. She has given herself unreservedly to the study of the Bible with excellent results. This study has revealed a perfectly wonderful mentality, as well as spirituality. In fact, these women have challenged the best preparation of which I am capable and have shown the deepest appreciation of the highest spiritual truths which it is possible for me to impart. Mrs. Hwan has acted as matron in the school for the last year and a half, and is a valuable helper.

Mrs. Li is from the Widow's Home, a government institution, where we have so long wanted an advocate for His kingdom. As there are about four hundred women and children there, in that one establishment, she had a large field.

In addition to these causes for grat-

itude, there are many others. Wantai-tai, an official's wife who was baptized eleven years ago, the second woman here at the South Gate after I began work here, and who has been away almost ever since, has just paid me a week's visit. For the last five years she has been among her own relatives in Moukden. She is a Manchurian. It was most interesting to hear her tell of her conversations on Christianity with different relatives and friends, and of her great joy in fellowship with some relations of her sister-in-law, whom she found had become Christians.

In visiting a friend of her husband's here, who is a great scholar and an official, he told her he was secretly living the Christian life.

Her beautiful and capable daughter, who is a graduate of our High School and now teacher in it, has just become engaged to a young man who is to graduate in medicine in six months. The doctors say he is the pick of the medical school. He, too, is a splendid Christian. She has had many suitors, rich and of high position; indeed, if she had not been so firm, her father and brother would have forced her to become engaged to one of them. They tried hard to do so, but she would listen to none of them. They were not Christians. She said to me: "I do not ask for wealth or position, but only a place where I can serve. And I believe I can do it best with this Christian young man who is so straightforward and honest."

Time and space fail me in beginning to tell of the evidences of His spirit working in our midst. "Lo, I am with you always," is surely fulfilled in ever consciously increasing measure in His relation with me.

South Gate, Nanking, China.

The Fruit of Mission Study.

"More than thirty years ago a young man with his bride went to live in a little prairie town in Kansas. A struggling Sunday-school was in need of workers, and the young woman was asked to help in the work of the school. Although her baby girl was very frail, yet the mother accepted the responsibility for the 'infant class,' as they called the primary department in those days, and she often taught her class holding her sick child on a pillow in her arms. Closely confined to her home by the responsible duties of the household, the mother could not call upon the members of her class, and instead she had them come to see her. She organized them into a mission band, and the Bible class on Sundays met as a missionary group on week days. There were never more than fifteen in the entire class; and yet the teacher set them to work raising chickens and growing things, and by and by they had money enough to support a Bible woman in China. The programs for the week-day sessions consisted largely of missionary stories

and incidents, and the children became tremendously interested in the work of Christ in the world. But that was a long, long while ago, long enough to test the value of such a program, and the fifteen little tots grew to be men and women, and to-day all are united in the work of the Kingdom. One of the little tots, grown big, went as a missionary to Africa, and when her husband died of the fever she later came home and is now the head of a splendid mission school in the United States. Another went as the wife of a missionary to the Philippine Islands. A third member of that little group of fifteen became a medical missionary in the Philippines. Another became the head of a great Christian Association in the Orient, and still another labored with her husband in the regions of Alaska. In a letter to the teacher of the mission band, who had scarcely been outside of Kansas at that time, she said, 'You know, I can never forget the little mission band, for in it you made each one of us feel as though we ought to be missionaries.'"—From *All the World*.

The Call of China.

(AS A MISSIONARY HEARS IT.)

GEO. B. BAIRD.

The call of China is the call of millions of men, of women, and of children, with open minds and open hearts. It is the call of millions who have broken with, or are just breaking with, the past; a past that to them has been glorious and sacred; a past that they have almost deified and worshiped. Millions have already broken from this past and other millions are turning from it, all with open minds searching for new truth. The Door of China is open to the church as it never was open before.

For almost a century China toler-

ated Christian Missions not because she wanted them, but because of her treaties with foreign nations. Those treaties were made before the open mouth of the cannon, and the concessions to Christian Missions was part of the price of peace. China has ceased to tolerate Christian missions, for she has learned to welcome. She welcomes with open arms and open minds.

LOOKED AHEAD.

During my freshman year in college it was my privilege to hear Dr. Dubois, of Soochow, China, after he had spent

forty years in his wonderful work. He did not talk of discouragements, hardships, or hindrances. He did not tell us how he had labored and seen but little fruit of his labors. He forgot the past and looked ahead when he saw open doors, doors that had been closed those forty years. He had labored, and he saw where others would enter into his labor. As I remember his talk to-day, one idea seemed to possess him, "The wonderful opportunity in China."

He saw a nation in transition, a new nation being born. He saw the wonderful opportunity, open to the teacher or preacher, who in the strength of his young manhood would dedicate his life to the service of God in China. An opportunity to influence a nation. An opportunity to influence some one, it may be, who would become a leader in laying the foundation of a new nation. An opportunity to help transform a "kingdom of this world" into a "Kingdom of Heaven on earth."

That evening I heard the call of China, and it never left me. During the remainder of my college days my mind and thoughts turned constantly to China. Nine years ago last October I landed in China. The work of a hundred years of missions had prepared the way and made this the land of opportunity for Christian work. Friends, I have seen more changes in China during these nine years than many who had gone before saw in a century. I have seen the doors of opportunity open wider in these nine years than during a century before. I have seen the character of the audiences which fill our churches change, and more and more the men of culture and education and refinement fill our pews, more and more the business men and students fill the benches at the chapels. I have seen reproach and ridicule, in a large measure, dropped from the name of Christian. I have seen educated men and teachers, who had the courage to face the ridicule of

their friends and the condemnation of their homes and declare their belief in Christianity.

WHAT THE MISSIONARY HAS SEEN.

I have seen our church transformed from a handful of the uneducated lower classes into a body of believers who can demand respect in the city. I have seen men come into the church who would be leaders in any sphere of life, and naturally they become leaders in the church—men who feel the burden of responsibility and can be trusted with it. I have seen our mission schools filled with the choice young men of the land. I have seen Christian young men go out from our hospitals to heal the diseases of a nation. Dr. Tsao, an old student of Dr. Butchart, is in charge of a large independent hospital in Luchowfu, and conducts it as a Christian institution.

I have seen the best homes in our city open to the missionary and his family, as friends. I have seen missionaries loved and respected by the rich and the poor, by the educated and the uneducated, by the highest official and the lowest private citizen.

Last winter while in the home land I heard George Sherwood Eddy tell of his wonderful meetings in the great centers of China. He told how he was heartily received by the leaders of the nation, how he was assisted and encouraged in every possible way by the officials, and how they contributed of their money and time in order to facilitate the meetings. The leaders of the nation, students, teachers, and business men, came by thousands in each great center, to hear him tell the Gospel story. Even the "Forbidden City" in Peking was opened for a tabernacle for the meetings.

By nature the Chinese people are democratic, even though they have been under despotic rulers for ages. A few years ago the Republic of China was born. It is still but a child. It

has emphatically rejected an attempt to revert to monarchy. It is still the age of transition in China, and the same call that came to me through Dr. Dubois more than twelve years ago still sounds to-day. If there is one idea more dominant in the minds of the leaders of China than another it is the need of a basis for the moral and ethical teaching of their nation. They will welcome any influence that will fill that need, be it Christian, Confucian, or Buddhistic. All that Christianity needs to do is to convince the

leaders of the nation, of the new China, that it is preeminently fitted for a basis for moral and ethical teaching, and it will prevail.

So to-day the call of China is louder than ever before. The doors are open wider than ever before. The call is for strong men, men with broad minds and ideals and a world-vision, who will carry to China the Gospel of Truth and Beauty. It is a call to our churches in America to give of their riches to make this possible.

Luchowfu, China.

Items of Interest.

There are now over forty interdenominational schools and colleges in China.

There are 6,000 students in America from fifty different nations of the world. Of this number, 600 are from China.

A few years ago the Bible was a prohibited book in Japan; now it is the best seller. Six million copies have been sold in Japan in thirty years.

A little over a century ago it was said that it was impossible to translate the Bible into Chinese. Last year more than six million copies of the Scriptures were sold in that country.

John F. Goucher, of Baltimore, helped to lead 50,000 to Christ in India by his liberality

in building up schools. He is now loved around the world for his great gifts to spread abroad the gospel.

The World's Sunday-school Association has collected, principally from the Sunday-school children of America, over \$21,000, which has been the means of supplying more than 4,000 Testaments among the soldiers of Europe.

A student from India states that he spent three years in London, and during all this time no one spoke to him of Christianity. Students in America from non-Christian lands have had similar experience. The un-Christian way in which some church people treat foreign students is hard to explain. Many foreign students could teach some Americans lessons in Christianity.



The New Home Economics and Music Building of the Margaret K. Long Girls' School, Tokyo, Japan. Miss Edith Parker, of Columbia, Mo., has charge of this department of the school. R. A. Long provided the money for this. It is said to be the best equipped school of this kind in Japan, and the teachers of the Government schools visit it as a model. This department of our girls' school is a fine avenue through which to do Christian work

Facts That Tell.

There is a Y. M. C. A. at Hangchow, China, with over 800 members.

The Japanese Missionary Society of the Pacific Coast, known as Dendo Dan, is planning to take up work soon among the Hindus of California.

A Hindu head-master in a native school of India can find no text-book for moral teaching to equal the Bible, and uses it throughout his school.

The American Bible Society is having large sales of the Scriptures in Mexico, in spite of the political unrest and economic exhaustion of the country.

Dr. V. K. Wellington Koo, the new Chinese ambassador to the United States, is a graduate of a Christian college, Shanghai. He is also a devoted Christian.

Two years ago, in a mountain village in the island of Hainan, China, where a missionary visited, there was not a Christian; now every one in the village is a believer.

The late President Yuan Shih Kai, of China, made a contribution of \$2,000 to Peking University, which is soon to be made a union university under religious control.

Bishop Bashford recently declared that in the eleven years of his stay in China he had never given an invitation to come to Christ that the invitation had not met with definite response.

Fifteen years ago not one Filipino had ever been inside of a Sunday-school; to-day the Philippine Islands have an enrollment of nearly 60,000, and the movement is only just beginning.

It is said that the opportunities in China for the spread of the Gospel are to-day ten-fold more than they were six years ago. The opportunities are also increasing by leaps and by bounds.

Dr. W. E. Macklin of the Foreign Society writes of a prominent tea merchant whose life he saved twenty years ago. This man, who is now a large farmer near Wuhu, China, desires to be baptized as a result of his touch with Christianity twenty years ago.

Every legal document in China to-day must bear the date A. D. 1916. Think what that must mean in a country where there are possibly one hundred millions of people, or more, who have never yet heard even the name of Jesus Christ.

About 90,000 is the present population of the Fiji Islands. Of these over 83,000 are reported to be believers. Their missionary

contributions for the past year amounted to \$53,000. Missionary work was begun on one of the smaller islands in 1835.

Things are certainly moving in India. Twenty-five years ago a missionary was stoned for innocently taking a low caste Christian through a Brahmin street. Recently he sat down to a banquet with college students including three divisions of Brahmins.

Among those receiving decoration at the coronation of the Emperor of Japan, was Madame Yajima, the president of the Woman's Christian Temperance Union of Japan. During the Russo-Japanese war, this woman, then seventy-five years of age, supplied 20,000 comfort bags to the army and navy.

In Korea the Japanese officials require all mission workers to be registered. A policeman stopped a colporteur and asked for his permit. "Here it is," said the colporteur, opening his Bible at the last chapter of Mark and pointing to the words, "Go ye into all the world and preach the Gospel to every creature." He was allowed to pass.

Robert Morrison went to Canton, China, in 1807, and worked seven years before he won his first convert to Christianity. But if Morrison had lived a hundred years, in the year 1913 he would have had the joy of attending in that same city of Canton a religious service in which there were 3,500 people gathered to hear a Christian speaker from America.

Count Okuma, Japanese prime minister, in an address at the Jubilee of Protestant Mission in Tokyo, said: "The sages of China and Japan have taught many noble truths, but they have too much neglected the spiritual. Now, no nation which neglects the spiritual can permanently prosper. Modern civilization takes its rise from the teachings of the Sage of Judea, in whom alone is found the dynamic of progress."

All over the Far East there has been felt the stirrings of a new revival. It started among the churches of Japan in 1913, and spread to China. Thousands upon thousands have been inquiring the way of life in these countries. In 1914 the United Church of South India laid down a program for a three years' campaign, first of preparation and then of personal work for the members. In one week one thousand villages were visited in India by 10,000 workers.

Biographical Sketches of Our Missionaries.

MISS JOSEPHA FRANKLIN.



[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Josepha Franklin was born in Anderson, Indiana, in 1869. She is the daughter of Joseph Franklin and the grand-daughter of Benjamin Franklin. The Franklins are lineal descendants of John Franklin, brother of the famous Dr. Franklin. The mother of Benjamin Franklin was Isabella Duvold, supposed to be of French Huguenot descent. She had two sons besides Benjamin, who became preachers, and it is owing more to her line than to the Franklin line that the Franklins have inherited their evangelistic and missionary zeal. Josepha Franklin's mother was Sarah Elwin Van Hook, a lady known as a leader in every kind of Christian work. Her ancestors also came to America before the Revolution. She was connected with the Lees, Blairs and Yarnells of the South.

Josepha Franklin was graduated from the high school of Anderson, Indiana, and later took normal and kindergarten school work in Anderson and La Porte. She also took some Biblical and pedagogical studies in Butler College. This was a great help to her. She remembers those days in Butler with great pleasure. She taught school three years in Anderson, and went to India as a missionary in 1893. The experience as a teacher proved very helpful to her on the mission field.

She was one of the pioneer missionaries in Damoh, Central Provinces, India. Between 1895 and 1900 she and the other missionaries there passed through two of the most terrible famines in history. Miss Franklin's first great work was to help in the saving of hundreds of children from starvation. This she did in a most unselfish way. The work in Damoh had become pretty well known, and many people had sent her large sums of money for relief work. Among these were Lord Radstock, of England. Many people sent from America. Many times the amounts were small, but the totals made a large amount. These gifts of friends greatly cheered the hearts of the missionaries who were eye witnesses to so much suffering.

As soon as she arrived in Damoh, Miss Franklin opened up a school for the orphans then in the mission. As the boys advanced, higher classes were opened for them. The school now has all classes, from the primary to the high school. Both Christian and non-Christian teachers received teachers' certificates while working with Miss Franklin. Her school from the very beginning has received a grant-in-aid from the India Government, showing that the secular education comes up to the government school standard. The main feature of her work in the school, however, has been the daily teaching of the Bible. For this reason, Miss Franklin has been called *Guru mata*, or teacher mother, by the several hundred young men from her school who are now located in our various mission stations. Miss Franklin was for years in the Bible College at Jubbulpore, and incidentally has done much work in the Sunday-schools and Christian Endeavor Society, and also among women, both Christian and non-Christian.

Miss Franklin has done real pioneer work. Our mission in India was without necessary equipment when she went to the field. We lacked mission homes, and schools, and chapels, and hospitals, and orphanages. She has seen all of these built up in a wonderful way. She has witnessed the very great growth. But lack of enthusiasm never chilled her enthusiasm or lessened her efforts. No word of complaint has ever come from her lips. She has done cheerfully the best she could with the facilities at her command. She has not had all that she wanted nor all that she needed, but she has served the Lord and the work has moved forward. The missionaries on the field cannot have everything they need any more than can the

churches at home. The foreign missionary workers, like home workers, must do the best service they can with the equipment in hand. Sometimes there is too much equipment on the mission field as well as in the home land. Here is a point to be carefully guarded.

Miss Franklin has always been ready to do what the mission thought best. No missionary ever worked more harmoniously with associates. She has uniformly studied the things that make for peace and progress. There can be no real progress without peace. The Scriptures speak much of peace. It is enjoined again and again. God is called the God of peace, and so He is. The missionary must live a life of peace, and quietness, and and prayer and trust. Nothing commends the

missionary more to the native peoples than peace.

She has taught in the mission schools with pronounced success. In evangelistic service Miss Franklin has been quite useful also. Her judgment is good in any work. And she possesses a large measure of patience, an indispensable in mission service. Things do not move rapidly in India. The people feel that there is plenty of time, and they move accordingly.

In the midst of numerous duties she has been a good student and has kept abreast of the times on world movements. Of course she is industrious, and this is one of the chief elements of success in the missionary career.

Miss Franklin is supported by the churches in Johnson County, Indiana.

AMONG OUR MISSIONARIES.

About the Workers.

W. R. Holder reports 50 baptisms and nine couples married at his station in Africa. This indicates a growing church and a marked change in the social order.

Dr. C. L. Pickett reports 2,034 treatments for the month, 62 minor operations, 2 major operations, 58 treated for yaws, 6 visits to outside villages, 31 professional visits in Laoag.

W. R. Hunt, of Chuchow, China, reports nine baptisms. His daughter, Mabel, who has been in school in England for some years, has been called to the Chair of Child Psychology of the Westhill College, Birmingham.

W. B. Alexander and wife, lately returned from India, are abiding for the present at the College of Missions, Indianapolis, Ind. Mr. Alexander will speak at the County Convention at Hillsboro, Ind., September 24.

D. C. McCallum, of Vigan, P. I., writes: "The dormitory for boys has broken all past records for a beginning, and the dormitory for girls has opened well. We certainly need Miss Siegfried, or some one to take her place."

L. D. Oliphant writes: "The Annual Meeting of the Japanese workers occurred in June. All the preachers of the Akita district were in attendance. All are rejoicing over the return of Miss Armbruster to the work. Prior to her coming, the Akita station was entirely in the hands of inexperienced workers."

Leslie Wolfe, Manila, P. I., writes: "For the month there were thirty-five converts, twenty-four of whom are lepers at 'Culion Leper Colony. A church of lepers was organized with officers from their own numbers. The average attendance at the Sunday-school in the city of Manila for the month was 749."

Ray E. Rice, Damoh, India, says: "I have married two couples this spring. We have some great times here. This is a good place to live. The hot weather is now over and the rains have come. We don't suffer very much from the heat this year. This is a good house for the hot weather. In about two weeks we will go to the hills again for the study of the language. We think we are getting along fairly well, but we need to study a lot."

The University of Nanking invited W. Remfry Hunt, in connection with the graduating exercises of the Chinese Language School, to deliver the baccalaureate sermon in the Union Church. There was a large and representative audience. Our own missionaries took high rank in the examinations. Mr. Hunt lectures in the chair of Chinese literature, folklore, in their classical and religious systems, etc., and popularizes these in connection with the language lessons for the missionary students.

D. O. Cunningham, Bilaspur, India: "It would be easy to spend money on these people if one had it to spend. They are dreadfully poor. They eat carrion. I have

seen them fight over a rat. They eat seeds of weeds from the forest. These folks down here in Chattisgarh are not Brahmins. They don't know philosophy from pigs' feet. They want something for their stomachs, and not for their brains. They have little or no moral conscience. Their material needs call loudly for help."

D. O. Cunningham, of Bilaspur, India: "During the month we had nine baptisms and one reclaimed. There were two marriages and one funeral. We did considerable touring in the villages. On account of Hindu weddings, the attendance at the Sunday-schools was low, only 400.

"We had a two-days' conference with all the workers in Chattisgarh. We fed 125 guests from Pendra Road and Mungeli. The conference was a profitable one. As the rains will soon be on, this is our time for repairing all mission buildings.

At the graduation exercises of the Nanking School of Theology a most pleasant evening on the lawn was arranged. The students invited their wives, and the faculty their families, and there was a real Chinese spread of the usual cakes and tea and Oriental sweetmeats. At the invitation of the seminary, W. Remfry Hunt was elected toastmaster, and gave an address in Chinese to the mass meeting, interspersed with the rendering of a popular Chinese song, and some amusing accounts of the early experiences in the pioneer days of work in thatched houses and mud huts.

Geo. B. Baird, Luchowfu, China, writes: "The Boys' School finished the term's work with twenty boys present. I have also carried a class in algebra in the Girls' School, which sickness compelled Miss Vautrin to drop. We have purchased an excellent piece of property in the west part of the city, and

will begin work there next autumn. The Central Church is really developing into an institutional church. We have preaching and reading rooms, and special boys' work at the same hour each evening. From fifty to one hundred boys come out four evenings a week.

On the evening of the 20th of May the nurses of the Mary Chiles Hospital and the students in the dormitory united in giving a farewell reception to Dr. Lemmon and his family. The gathering was held on the grounds at the mission house. Electric lights were hung in the trees and tables and benches arranged on the ground in such a manner as to make a very attractive place. The assemblage was large. After indulging in a number of games, addresses were made and refreshments were served. No effort was spared to show the genuine and widespread regard in which the good doctor is held by the people of Manila.

Mrs. Eva R. Baird, Luchowfu, China, writes: "This has been my busiest month since the furlough. Miss Vautrin was brought to our home with typhoid fever while Dr. Wakefield was escorting Mr. and Mrs. Brown to Kuling, and immediately upon his return we started with Miss Vautrin for the same place. I have continued Miss Vautrin's work in the Girls' School, giving the final examinations and closing the term. The spirit in which both students and teachers have helped me has been very good. With almost constant rain, the attendance at our women's meetings has dropped. At this time of the year only the truly interested ones come. We entertained our teachers, preachers, and doctors with their wives at a dinner party. I find it difficult even with our strongest Christians present, to entertain men and women together. Several of our women inquirers are ready for baptism."

Letters from the Field.

INDIA.

DOWN TO BARELA.

GEO. E. MILLER, M.D.

The other day I rode down to Barela, where our out-station dispensary is, also a school, and a growing Christian community. This community has grown since I was here before. There were seven baptisms in one day.

Dhansai is the hospital assistant who holds down the dispensary work. He was enthusiastic that day. He seemed happier than he used to be. A little conversation revealed

the secret. People are listening now. They are heeding, too, and the Christian community is growing. Dhansai and Yaphat and Tihari take turns in conducting Sunday and mid-week meetings. It is a great delight to them. They realize in it an opportunity to teach raw material. They see in it the means of reaching little children and Indian youths and maids. It has dawned upon them that the seed planted in the wall has grown large enough to make a crack in that wall. They foresee its cleavage, its crumble, and its fall.

Dhansai goes out to hopeful villages three or four times each week. He talks to those

who are interested. He expects more converts. His eyes sparkle when he talks about it, and there is a new ring in his voice. Fruitful service and added responsibility are making new men of these helpers of ours. All sowing and no reaping has been wearisome. Now the reaping makes them rejoice. There are thirty Christians in Barela and near vicinity. They have their own meetings, their own communion services. They are telling their friends. We expect more baptisms soon. A few humble farmer folk shall shake India as some humble fishermen long ago shook Palestine and turned the world upside down.

Mungeli, India.

DO NOT HURT HER, FOR SHE IS SO TENDER.

G. E. M.

The other day when I went to one of our out-stations, a man brought his little seven-year-old daughter, Chandabai, to me. Her baby tooth had decayed and an abscess had bared the fang, which was giving her much pain and trouble. I set a day for them to bring her to Mungeli. I told them I would apply a medicine so that she would have no pain.

To-day they came. We set little Chandabai on the table. She was a pretty little girl, with brown, timid eyes, a soft, brown skin, and appealing, childish ways. On her breast were spangles of gold, and a necklace adorned her slender neck. Loving hands had put these upon her, and had put bracelets upon her wrists and rings in her ears. Hira Lal applied the drug, and after it had taken effect, I took up the lancet and forceps. The parents were very solicitous, and the father said, "Do not hurt her, for she is so tender." There was some pain, the best we could do, and more fear, though she did well for a little Indian miss of seven. The broken fang was removed with some difficulty, and the mother cried when she heard the wails of her little daughter; but all came out well, and they went home happy.

To-day those words came to me, "Do not hurt her, for she is so tender." It is a delight to know that, while little girls are not wanted by thousands of India's fathers and mothers, still there are many, many homes where they are loved. Their parents anoint their little bodies with oil and decorate them with jewelry, and do not want them hurt because they are so tender. If this little girl should become a widow, would they take off those jewels, cut her hair close, and forget that she is so tender? Surely it is not the people of India who are at fault, but their religion has

made them what they are. When they know Jesus, who blessed little children and was kind to widows, when they learn the story of Dorcas and of the widow of Nain, then little girls may never have a cloud hanging over them, but even in widowhood will their parents say, "Do not hurt them, for they are so tender."

Mungeli, C. P., India.

A VISIT AT A SMALL VILLAGE.

RAY E. RICE.

One evening I stood talking to a small group of men in a village. The sun had gone down and the full moon was well above the eastern hills. The smoke was finding its way through the tiles of the little village houses, for it was time for the women to cook the evening meal. The goats and cows had been put into the houses and sheds. The work of the men was over. They had already begun to sit quietly about their evening fires.

I asked one of the leading men of the village how many people were living in his village. He said that he did not know, but he thought that there were fifty houses. I quickly multiplied fifty by six and estimated that there were 300 persons there. I asked if there were any Christians, and the man replied in the negative. I then said, "Do you think that the day will come in which all the people of this village will be Christians?" The poor, ignorant fellow replied "No." I asked if he could read. He said that no one in his village could read. He said that they wanted their children to learn to read.

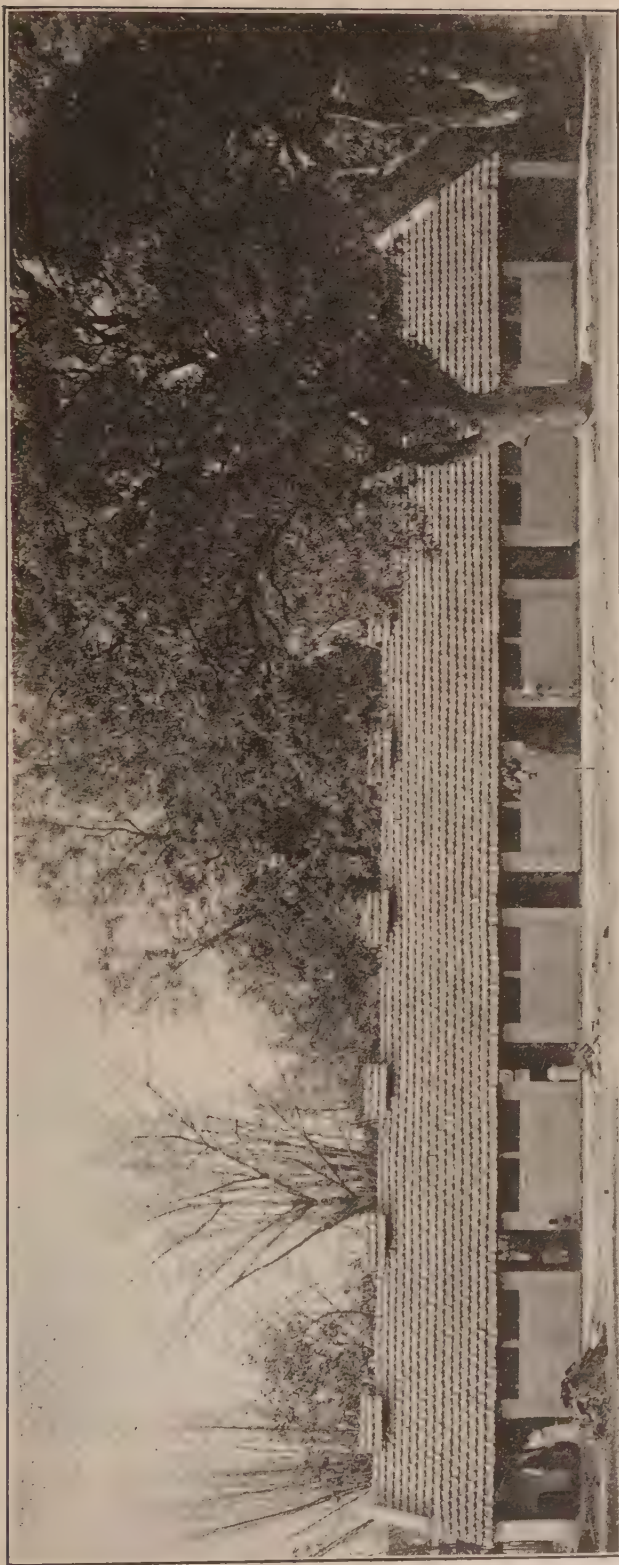
As I left the village I wondered how many thousands of villages in India were just like this one. How can they know about Jesus? If these villagers want a school bad enough, they will build a house for it, and the mission will send a Christian boy, probably from the Damoh Orphanage, and he can teach these children. Then they can read the story of Jesus, and the seed will be sown for a rich harvest for the Kingdom.

CHINA.

THE WONDERFUL OPPORTUNITY AT NANTUNGCHOW.

G. W. SARVIS.

I have just returned from a short visit to Nantungchow. Every time I have visited this place I have come away with the most intense enthusiasm. I have seen no place like it in China. On this trip we visited the cotton mill, the flour mill, the oil mill, the iron works, the industrial school for the poor, the home for cripples, the school for the deaf and blind, and revisited the women's normal



STUDENTS' QUARTERS AT THE COLLEGE OF THE BIBLE, JUBBELPORE, INDIA.

This is a dormitory for the married students. A friend gave the money for this building. It affords young men an opportunity to qualify themselves to preach the gospel to their countrymen. Dr. G. W. Brown is the president of the College. This institution is supported by the Foreign Society. O. J. Granger is one of the successful teachers. The location of this institution is the best in the city. Jubbelpore is in almost the exact center of India. It is a Government center also. There is no better place in all India for such a college. It is growing in influence and power for good.

school. Every one of these institutions was clean, orderly and prosperous—and only one who has lived in the Orient knows what that means. I saw two beggars on the street while I was there. They begged in a timid, half-hearted fashion. It is against the law to beg on the streets of Nantunghow. Able-bodied beggars are set to work on the roads and the cripples are sent to the homes for cripples or to the hospital. In connection with the mills there is a beautiful public garden for the use of the employees. There are about 320 day schools in deserted temples in the district. The higher schools are the best there are in China. Their great deficiency is English. We can make a school self-supporting if we offer good English courses.

We were given an interview of over an hour with Chang Chien, whom some men call the greatest living Chinese. He and the leading Chinese are eager for our mission to come and help them, and they will give us a free hand. The opportunity is unparalleled.

Nankin.

PHILIPPINE ISLANDS.

THE MEETING AT LAOAG.

FRANK V. STIPP.

A revival meeting was held in Laoag, beginning on June 11 and closing June 25. This is the second in the history of the church, and the first ever held by a native evangelist. This brother, sent to us by the Vigan station, is a tireless pastoral worker and a strong preacher. He has an interesting history dating back to the time of the insurrection, when he was intercepted in a plot to kill an American officer who was holding him as a prisoner. I believe he covered this portion of the city as thoroughly as our evangelists do at home, and his themes, dealing with vital subjects, were delivered in an earnest and entertaining style.

The time was somewhat inopportune. The rainy season was on in full force and it rained every evening during the meeting, with the exception of one or two. People here think that the varied array of ghosts and spirits that visit this part of the world are more numerous on a rainy night. So it takes a good deal of Christian faith and enthusiasm to cause them to risk such an encounter for the sake of a meeting in the chapel. Usually no one comes in a heavy rain, but this time a meeting was held every night.

The total number of baptisms reached twenty-three, a goodly number as we count baptisms here. The most of these are young people, who should become a strength to the church. Harold and Lindley Pickett were among the number to be baptized, and also

two little sons of the local pastor. On the last Sunday of the meeting the Sunday-school attendance inside of the chapel was the highest it has ever been, with the exception of special convention days and the like, reaching 155. The total of all the pupils of the Laoag Bible School, counting the classes held outside the chapel, was 696 the Sunday before, and on this day the young men's class numbered 36. These are a part of the good results of the meeting.

We feel that much good has been done in all departments of the church, and that we have much cause for rejoicing.

Laoag, Ilicos Norte, Philippines.

TRAINING SCHOOL FOR NURSES.

D. C. MC CALLUM.

In the ministry of healing in the Philippines, the service of the nurse must go hand in hand with that of the physician. To insure desirable results, this service must employ modern sanitary methods and be at the bid of the physician. As persons capable of rendering such service were not available, it became necessary to provide a means of training nurses. The three hospitals of the Foreign Christian Missionary Society co-operated in establishing the Training School for Nurses. The first class was organized in 1912 with five in the class, two young men and three young ladies. Most of those who have received training are young ladies. The number of students has increased till this year (1916) when there is an enrollment of thirty-four.

The entrance requirements are that the young woman shall be between the ages of eighteen and twenty-five, and shall have completed the seventh grade in the short course in the Parables of our Lord.

Good interest was taken in the final examinations, and the results were the best that I have known. On the second Sunday two of the young people put on their Lord in baptism. A social evening closed the institute. Over forty were present and a very happy time was spent. The good effects of these classes will be seen in the increased efficiency of the young people in their home congregations.

CHILDREN'S DAY IN LAOAG.

MRS. FRANK V. STIPP.

Children's Day was observed in the Laoag Sunday-school this year with very gratifying results. Each service of the day contributed something to the general idea of Children's Day. At the morning church hour Mr. Stipp preached on "The Child and the Apple Tree," appealing to the parents to train their

children in the proper way, and impressing upon them the great responsibility, as well as the great privilege, that is theirs. Here where the word "home" is not known in its true sense, "house" suffices; where children are not "raised up," but simply "grow up," such a message is specially valuable.

This service was followed by the regular Sunday-school hour, at which time the "outside" classes gave a program. Our "outside" classes are those taught by our young people in the afternoon in the outskirts of the city. Many of these children had not been inside the chapel, and we hoped to bring them there in having them give the program. Some have found their way now, and we hope they will come again. In order to create some enthusiasm in the matter of collection, we had one from each class present the money and tell the amounts. Our people are not very generous, they are poor; furthermore, they do not realize either their duty or privilege in this matter. Sunday morning the amount was \$2.65.

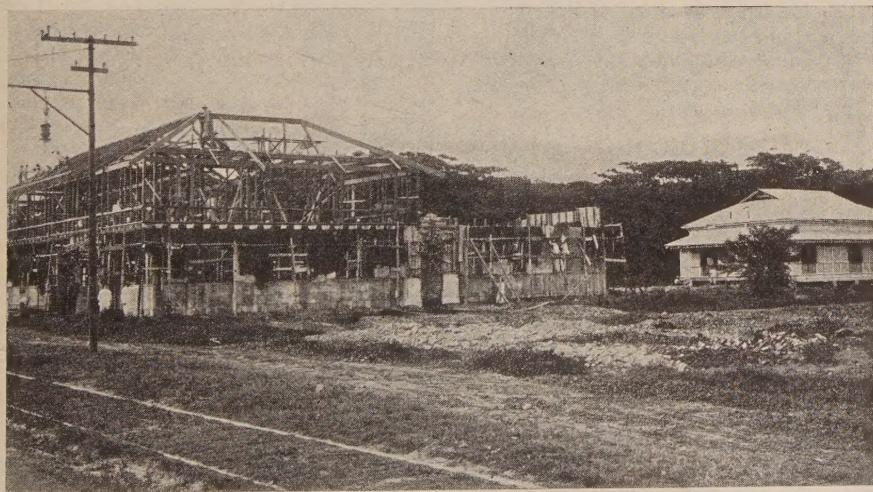
In the evening the "inside" classes (regular Sunday-school) gave the program. About four o'clock a heavy rain fell, and so our crowd was somewhat diminished. However, we had as many people as we could accommodate. The children performed their parts very well, and were as proud as they could be. One exercise, "Soldiers of Christ," consisting of marching and singing, was excep-

tionally well done, and pleased the people greatly. The evening collection amounted to \$1.08. The birthday offering of the past few months was also added to this, making a total for the day of \$6.75. This is to be placed in a native missionary fund, to be used in sending the gospel to some other part of the Islands.

This amount may seem small to some of our readers, but if they will remember that many men keep large families on a salary of \$6 or less a month, they will feel as we missionaries do, and rejoice. Of course we hope that they will give more and more as the time goes on, and we feel that the coming generation will do so.

Some of our native teachers worked very hard on this program, giving much of their time, and their money, when it was needed to purchase banners, etc., for the exercises. One teacher was so interested in the success of his class that he visited each of his twelve boys before the program to see if they were dressed properly. He loaned a pair of his shoes to one boy. What did it matter if they were too large and had to be stuffed?

All this, the introduction of Children's Day, with its twofold idea, Missions and Children, and the willingness to give time and money to the work of the church is another step forward. And "Forward for Christ" is our watchword.



The New Albert Allen Memorial Bible College Building of the Foreign Society, under construction at Manila, P. I. The New Missionary Bungalow may be seen to the right. The Bible College building is a gift of Miss Cynthia Allen and is built in memory of her brother, Albert Allen, whose name it bears.

CHRISTIAN ENDEAVOR DEPARTMENT.

The wide-awake Society at Iowa Falls, Iowa, has recently been assigned "Pusau" No. 720—one of the orphan boys at Damoh, India. This is a splendid advance step for this Society.

The topic for the Endeavor Meeting September 24th is "Christianity Compared with Other Religions." Helpful literature may be secured by writing the Foreign Society, Box 884, Cincinnati.

The Society at Sheridan, Wyo., joins the list of Societies supporting boys in the Damoh Orphanage by assuming the support of "Martin" No. 730. The young people are to be congratulated on their interest in extending the Kingdom.

Requests are coming in rapidly for the use of the stereopticon slides on the Damoh Orphanage work. Every Society having a stereopticon or able to arrange for one, should avail itself of the use of these slides. The only expense is express charges. Write S. J. Corey, Box 884, Cincinnati.

THAT \$10,000 WATCHWORD!

August first marked another fine gain in the Endeavor Department. The July receipts were \$578.80, a gain of \$195.44, making the total gain to August first nearly \$2,800. A further gain of \$500 in August and September will put us over the \$10,000 mark. Endeavorers, now is the time to act and act quickly. Every Society having made a pledge should pay it at once. If you did not pledge, it is not too late to send an offering. The awakening interest on the part of the Endeavorers indicates advance steps in winning the "World for Christ."

FOUR MORE.

The list of Life-line Societies is increasing rapidly, four more having assumed support of their own evangelist on the foreign field. Conway Springs (Kansas) Society, has been assigned "Bali Das," at Bilaspur, India. The Endeavorers of the Park Avenue Church, East Orange, New Jersey, will provide for "Isaac," at Damoh, India. Ocean Park, California, takes "Njoji," Lotumbe, Africa. The Warrensburg (Missouri) Society supports "Rajish War," at Harda, India. Every one of these Societies has made a splendid advance in becoming a Life-line Society, and will now have the vital life-touch with the foreign field. Fifty dollars a year is needed to place a Society in this class. Thirty-six have now assumed support of their own workers. We have hundreds of Societies able to take this step.

THE ENDEAVOR SOCIETY.

Takinogawa, Tokyo, Japan.

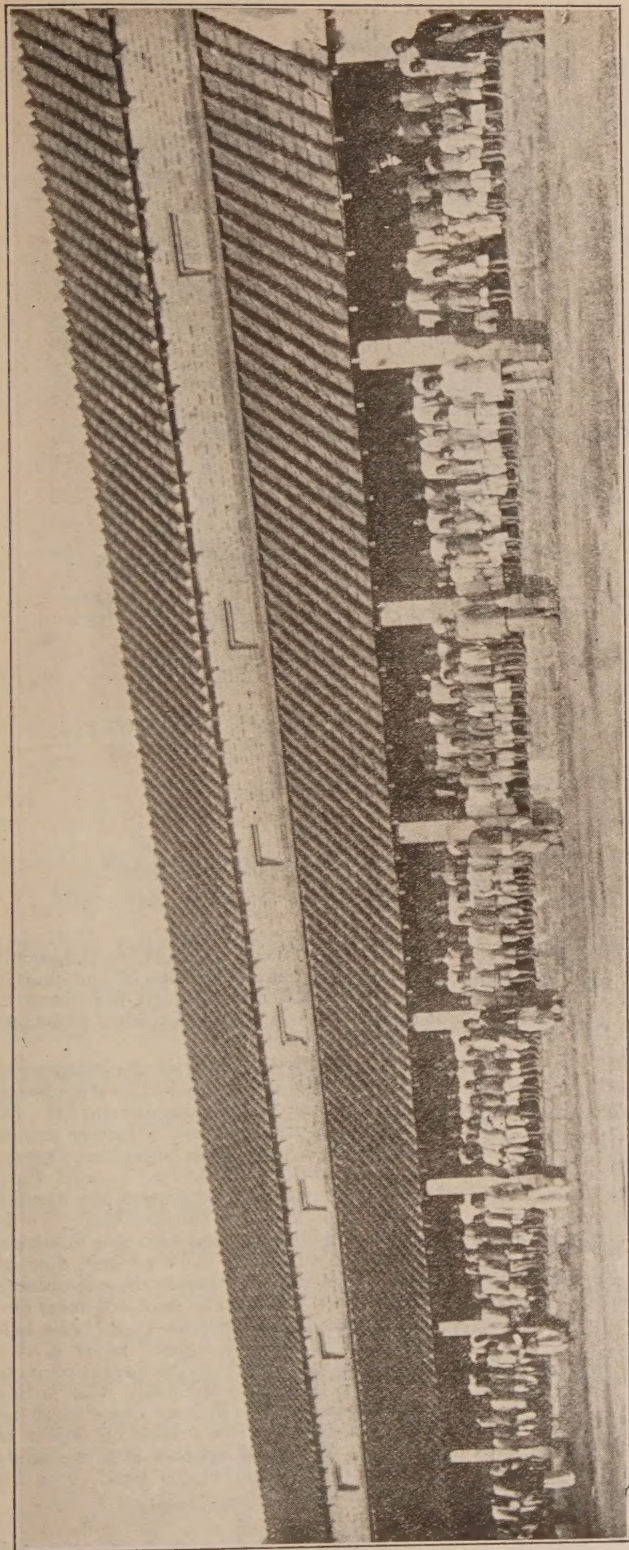
The time passes and reigns change, but our Christian Endeavor Society is active with more than thirty members. It started in 1906 with fourteen members. Now we have thirty-six members. I want very much to say that they are all Christians, but I cannot say so, because two girls are so young they are not Christians yet.

We have four officers—the president, treasurer, recording secretary, and corresponding secretary. We have a meeting every Tuesday afternoon. Sometimes we have a meeting when we sew or knit. We sew floor cloths, clothes, and we knit mittens and wash cloths. We pay five sen a month. We have raised three hundred yen. We use this money for God's work. We have five Sunday-schools, and our big girls go to these Sunday-schools as teachers. Now I will tell you about our meeting. We have a leader and speaker at every meeting. Even the little girls must be leaders, so sometimes it is very funny, because they are so little and the table is so high we can see only their faces. At first we sing a song, next the leader reads the Bible and prays. Then we repeat the covenant, "Trusting in the help of my heavenly Father to give me the mind that was in Christ Jesus, I promise that I will pray and read the Bible every day, will support my own church, especially by attendance upon her Sunday and other services, and will endeavor to lead a Christian life. As an active member of this Society, I promise to be true to all my duties, to be present at and to help the meetings by prayer or remarks or the reading of Scripture verses."

Then the speaker speaks on the subject, and after this speech is finished, all the members do as is written in the covenant. This is an ordinary meeting. Now I will tell you about a very interesting meeting. The subject was "Great Foreign Missionaries."

The speakers were fifteen little girls. Each speech was only five minutes long, and when the time was up, the leader rang a bell, so they must go back to their seats. When all the speeches were over, Mr. Hirai spoke to us about Mr. Mijima, and Mr. Sawayama Paul. Do you know about these gentlemen? I want to tell you many interesting things, but I know only these English words, *is, was, were, have, you, and I*, so I cannot tell enough. All our friends please pray for our Christian Endeavor Society.

THE SECRETARY OF THE SOCIETY.



BOYS' DAY SCHOOL, DAMOH, INDIA.

This is part of the great Orphanage supported by our Christian Endeavor Societies through the Foreign Society.

The Society planted the mission in 1894 as a suitable place for the Orphanage. This has always been the leading work of the station.

There has been as many as four hundred boys in the Orphanage at one time. There having been no severe famine in recent years, the number is smaller at this time. New boys are taken in as older ones leave.

The character of the instruction is three-fold, intended to develop the spiritual, mental, and physical natures.

First, last, and always the school is a Christian school. The Bible is taught daily. The morning is spent in industrial work and the afternoon in school.

Useful trades are taught whereby these boys may earn a living when grown and thus help advance the cause of Christ. The industrial school is a busy place. Instruction is given daily in carpentering, cabinet-making, blacksmithing, weaving, tailoring, etc.

The ultimate object of the Orphanage and industrial

and school work is to establish Christian homes and churches in the midst of the heathen darkness, as centers of light from which all India may be enlightened.

For more than fifteen years the Endeavor Societies of our churches have supported this most important work. **IT IS THEIR WORK.** Many thousands of dollars have been contributed. Eternity alone will reveal the great good accomplished. God has given it to them. He expects the very best from every Society—their money and prayers over against the lives of the missionaries and native workers.

An Interesting Letter

Bethany Va Jan'y 28 1863

Brother Burnet

Dear Sir

Enclosed you
will will please find 2 drafts one
for twenty Dollars New York and
one for 23 Dollars 75 ct - Philadelphia
and one Five Dollars, forty eight cts.
Premium \$1.25 - in all 50.00 - my
contribution to Dr Barclay now in
London - Yours Fraternally
A Campbell.

The above is an exact reproduction of an autograph letter written by A. Campbell, January 28, 1863, in which he was sending money to help support Dr. Barclay, who planted a mission in Jerusalem. This was all the foreign missionary work our people were doing at that time. And this was being done through the American Christian Missionary Society, of which David Burnet was Corresponding Secretary. Our present Foreign Society was not organized until 1875.

By the courtesy of Miss S. Annette Wilson, of Cincinnati, we are granted the use of the original letter, which was recently found by her among some old papers.

This letter is in accord with a great statement by Mr. Campbell, on missions, when he said:

"Has not the Lord commanded the gospel to be preached to all the world, to be constantly preached, until He personally appear on the

field himself and call the world to judgment? This is the identical mission of the church; this is her duty, her privilege, her honor, as it is now and will ever be her chief glory and her highest happiness."

"We pray to the Lord of the harvest to send out reapers to gather into His garner, but what do we besides praying for it? Do we work for it? Suppose a farmer should pray to the Lord for an abundant harvest next year and should never, in seed time, turn over one furrow or scatter one handful of seed, what would we think of him? Would not his neighbors regard him as a monomaniac or a simpleton? And wherein does he excel such a one in wisdom or in prudence who prays to the Lord to send out reapers—missionaries, or evangelists—to gather a harvest of souls, when he himself never gives a dollar to a missionary, or the value of it, to enable him to go into the field? Can such a person be in earnest, or have one sincere desire in his heart to effect such an object or purpose? We must confess that we could have no faith either in his head or in his heart."